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ABSTRACT

Based on response to a mailed questionnaire, the 1969 followup study of the college and career plans of Jewish youth surveys a sample of 1,125 young Jewish adults in their mid-20s who took part in a 1961 study of the same nature in which 6,600 participated. The study found that most of the respondents believe that education will enable them to achieve their aspirations. Although most respondents' fathers held white collar jobs (mostly as proprietors), the sons do not appear to be following their fathers' footsteps. More than 95 percent of the respondents attended college. The respondents' attachment to Judaism appears to be neither consistent nor clear-cut as measured in terms of intermarriage and involvement in Jewish organizations. Of the 40 percent of the respondents who reported they had received vocational counseling since high school, only half said that the counseling influenced their occupational choice. The study concludes that it is vitally important to provide adequate educational and vocational counseling for Jewish youth, and recommends 10 guideposts for action as seen by the B'nai B'rith Career and Counseling Services to accomplish this goal. Appendixes, which include survey questionnaire forms, letters sent to survey participants, and a bibliography, comprise one-third of the document. (JR)

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# EIGHT YEARS LATER: EDUCATION AND CAREERS OF YOUNG JEWISH ADULTS

by

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## TABLE OF CONTENTS


| Chapter No. | | Page |
|---|---|---|
| | Foreword | 5 |
| I | Introduction | 7 |
| II | Summary | 8 |
| III | Profile of the Jewish Young Men & Women Surveyed | 10 |
| IV | College Experience | 13 |
| V | Occupational Choice | 18 |
| VI | Relationship with Judaism | 22 |
| VII | Intermarriage | 24 |
| VIII | Parental Relationships | 26 |
| IX | Jewish Young Adults Speak | 27 |
| X | Significance and Implications of Key Findings for Guidance | 34 |
| XI | Guideposts for Action as seen by BBCCS | 38 |
| XII | Validity of Sample | 45 |
| | Appendices | 47 |
| | A. Letter Requesting Assistance of B'nai B'rith Women | 49 |
| | B. Letter to Original Survey Participants Requesting Follow-Up Information | 51 |
| | C. Second Notice to Original Survey Participants | 53 |
| | D. BBVS Letter to Follow-Up Participants Who Indicated Need for Counseling | 55 |
| | E. Questionnaire for Original Survey | 59 |
| | F. Questionnaire for Follow-Up Survey | 65 |
| | G. Selected Bibliography | 75 |


## LIST OF TABLES


| Table No. | | |
|---|---|---|
| 1 | Occupational Distribution of Employed Males, Age 45-54, 1969 | 10 |
| 1A | Occupational Distribution of Fathers of Respondents | 10 |
| 2 | Occupational Distribution of Employed White Males in the General Population, Age 20-24, 1969 | 11 |
| 2A | Occupational Distribution of Male Respondents | 11 |
| 3 | Occupational Distribution of Employed Females in the General Population, Age 20-24, 1969 | 11 |
| 3A | Occupational Distribution of Female Respondents | 11 |
| 4 | Work Experience While Attending College | 12 |
| 5 | College Attendance | 13 |
| 6 | Reasons for Dropping Out of College | 14 |
| 7 | Status of Those in College at Time of Survey | 14 |
| 8 | Reasons for Change of Major Field of Study Between Undergraduate and Graduate School | 14 |
| 9 | Most Important Reasons for Attending College | 15 |
| 10 | Part of College Expenses Provided by Student From Summer Earnings or Part-Time Work | 16 |

| | | Page |
|---|---|---|
| 11 | Major Field of College Study by Sex | 16 |
| 12 | Comparison of Career Aspirations of Young Jewish Men and Women with Occupational Employment of U.S. Population | 18 |
| 13 | Comparison of Respondents 1961 Career Aspirations With 1969 | 19 |
| 14 | Most Important Factor Influencing Occupational Choice | 20 |
| 15 | Parents' Influence on Occupational Choice | 20 |
| 16 | Number of Jewish Students or Organizations As Influence in Selection of College | 22 |
| 17 | The Proportion of Jewish Friends | 22 |

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## FOREWORD

## FOLLOW UP STUDY OF COLLEGE AND CAREER PLANS OF YOUNG JEWISH ADULTS

This book represents another high point in the meaningful and creative cooperation between the B'nai B'rith Women and the B'nai B'rith Career and Counseling Services. This follow-up study of an earlier research project entitled THE COLLEGE AND CAREER PLANS OF JEWISH HIGH SCHOOL YOUTH was undertaken eight years after the date of the original study. The investigation was an ambitious undertaking. When the first study was completed no thought was given to a follow-up. However, discussions by your editor with staff in the twenty BBCCS offices pointed up the tremendous changes in Jewish youth during the past decade. An eight-year follow-up study seemed a natural progression in an effort to see what college, career and life style changes had taken place in relation to Jewish youth during high school, college and beyond. Therefore, I asked Dr. Howard Rosen and Sol Swerdloff, the two persons who conducted the original study, to undertake a follow-up study of a sample of the original respondents.

The original questionnaire had been administered to affiliated Jewish youth by B'nai B'rith Women in group settings in various parts of the United States and Canada. Present addresses of most of these young people had changed. Many of the girls were married with accompanying name and address changes. B'nai B'rith Women from all over the U.S. came to the rescue with the steady cooperation of International Presidents Mrs. Michael Shapiro and Mrs. Nathan Holstein and Miriam Albert, Executive Director of B'nai B'rith Women. Guidelines for tracking down the names and addresses of these Jewish youth were given to B'nai B'rith Women. The research was a long and difficult job involving "detective expertise." Suffice it to say that a sufficient sampling of the original affiliated 6600 Jewish youth was obtained by dedicated B'nai B'rith Women.

This study has within its pages much of importance to the entire Jewish community. It is obviously pertinent to those who work with, and on behalf of, Jewish youth. It is particularly important to those agencies concerned about actively maintaining the heritage and identity of Jewish youth in a changing technological society. Readers may interpret some of the facts differently. The facts are, however, sufficiently in focus to see that the time is now for us to do what many believe must be done for Jewish youth in order to have a strong Jewish leadership tomorrow.

If this book can make, as psychologists like to say, a "JND" (just a noticeable difference), we will be satisfied that the many hundreds of hours spent by professional colleagues and B'nai B'rith Women volunteers were well worth the effort.

Many thanks are extended to the B'nai B'rith Career and Counseling Services staff, both at the National BBCCS Office and in the field offices. Their thoughtful suggestions were incorporated into this report. The encouragement and support of the late Wilfred S. Stachenfeld, Chairman of the National BBVS Commission, and presently Irving Rubinstein, Sr., Chairman of the BBCCS National Commission are held in deep appreciation.

Special thanks are extended to Dr. Neil S. Dumas, Chief, Manpower Studies Staff, Bureau of Health Manpower Education (HEW), whose particular attention and thought in relation to chapters 10 and 11 were exceedingly valuable. Thanks are also extended to Fae E. Hoffman, Director of BBCCS Professional Field Services, for her valuable professional assistance.

This study has already evoked much interest from colleagues in various parts of the U.S. and, in particular, Israel. Readers' comments and suggestions are always welcome, particularly since other follow-ups of this young Jewish adult group are contemplated during the years ahead.

S. Norman Feingold
Washington, D.C.

February 2, 1973

# I. INTRODUCTION

This 1969 survey of a sample of 1,125 young Jewish adults in their mid-twenties is a follow-up study of the original group of 6,600 who participated in the 1961 study "The College and Career Plans of Jewish High School Youth."

The 1961 study focused upon Jewish high school youth, their plans for college, sources of income for financing college or further training, career plans, counseling experiences and needs, and affiliations with other Jewish people and groups. Information was also obtained on the family backgrounds from which these youth came. Questions were included about their parents' educational achievement, the occupations of their fathers and whether or not their mothers were working. Information was also collected on their attitudes toward college attendance, critical factors in occupational choice, their interest in Jewish communal service, the kind of ethnic neighborhood in which they lived, and the regularity of their attendance at religious services.

The youth in this survey cannot be considered to be representative of all young Jewish men and women. The original participants were members of Jewish organizations. Thus, youth not affiliated with Jewish organizations are not represented. About two-thirds of the 1961 respondents were members of B'nai B'rith Youth Organizations (AZA, or BBG, or B'nai B'rith Young Men and Women). The remainder were members of United Synagogue Youth, National Federation of Temple Youth, National Young Judea, Junior Hadassah, National Jewish Welfare Board (Jewish Community Centers), Habonim and National Council of Young Israel.

Although the socio-economic status of the respondents in the 1961 survey was not clearly delineated, they did represent, however, a fairly large geographic distribution in terms of location and size of communities where they lived.

This current study is essentially a report on the educational and career progress of these young people during the eight-year period since the original survey. Many of them had already completed college and started their work careers. Some of the respondents were still in undergraduate, graduate or professional schools. The study also reports on attitudinal changes toward their careers, Judaism, and their parents.

Because of B'nai B'rith's interest in Jewish youth and their problems, this longitudinal study was undertaken to learn whether Jewish youth were able to follow through on their educational aspirations and complete their education. Information was also secured from these youth about their continued attachment to Judaism, the extent and factors relating to intermarriage, relationships with their parents, career choices and the impact of vocational guidance.

In order for B'nai B'rith Vocational Service to carry out its responsibilities to help and counsel Jewish youth, questions were asked about their need for career guidance, how their college education was financed, their choice of college majors and their need for employment during the college year and summers. Other questions related to completion of their college education, reasons for leaving school of those who dropped out before graduation, participation in Jewish organizations, and their interest in pursuing a career in professional Jewish community work.

The young men and women were asked about their relationship and attachment to Judaism, the religion of their friends, the religion of their spouses, whether they planned to raise their children in the Jewish faith, their membership in temples and synagogues and their frequency of attendance. Other questions were asked about the amount, location and impact of counseling and their career goals.

In view of considerable interest in the existence of a generation gap, some information was also collected about the relationship of these youth to their parents.

Many of the respondents took the opportunity to add personal comments to the questions they were asked. Representative statements were selected and are interspersed throughout the report as direct quotations. This should give the reader a better understanding of the depth of feeling that some of the young men and women had about many of the questions to which they responded.

## II. SUMMARY

This study was concerned with the college experience, career choices, and relationship to Judaism of 1,125 Jewish youth. In gathering information on these topics, data were also obtained on other areas of vital interest to those concerned with Jewish life. Areas such as the family and parents' influence on the young people, the possible effect of discrimination on career choices and counseling experiences and needs were included. Findings on intermarriage with persons of other religions and indications of intergenerational differences are also presented. The detailed results of the analysis are presented in the following chapters and Appendix. This summary chapter draws together the results and implications in order to indicate the characteristics of this select group of Jewish youth.

The most significant finding of this study is that Jewish young men and women who were surveyed are dedicated to the proposition that education will enable them to achieve their aspirations. They have already acquired high educational levels and are well on their way to fulfill their high career goals. For the most part, they appear to be "making it" within the system.

The average age of the young men and women was 24 at the time of the survey in 1969. They came from a stable family situation–only a very small percentage came from families whose parents were divorced or separated.

More than three-fifths of the respondents were married at the time of the survey. The divorce and separation rates of these young persons, in the short time they have been married, however, may indicate that they will not provide the same stable family life to their children which their parents had given to them.

About half of the mothers of the respondents held jobs outside the home. The proportion of working mothers has been increasing over time. While the respondents were in high school, the proportion of mothers who worked was less than the national average. However, by 1969 when almost all the respondents had already been to college, the proportion of their mothers who were working was above the national average. Many of the respondents' mothers may have been working in order to help finance their childrens' college education.

The youths' parents were relatively well educated compared to the general population. More than a third of the fathers and a sixth of the mothers were college graduates. A great majority of the fathers had white collar jobs with the largest number of them owning their own business. The sons do not appear to be following their fathers' footsteps in selecting their careers. Only 5 percent of the young men hope to eventually become proprietors compared with nearly 3 out of 10 of their fathers. About 2 out of 3 of the sons expect to be employed in professional and technical occupations, whereas only 1 out of 5 of their fathers were employed as professional and technical workers.

A remarkably high proportion of these young men and women attended college–more than 95 percent. This proportion of young persons appears to be higher than any other comparable group in our society. More than a third of the respondents were still in college. Of those not in college in 1969, more than 4 out of 5 had already graduated.

Even though a great many of these young men and women were probably from middle income families, most of them worked during the school year while attending college and nearly all worked during summer vacations.

The financial contributions of parents, augmented by the students' own earnings, was the principal form of financing their college education. Although more than a quarter of them attending college received a scholarship, this was only a minor source of funds for paying their way through school.

More than three-fifths of the respondents had been married at the time of the second survey in 1969. About 13 percent of them indicated they were married to non-Jews. A slightly higher proportion of the women had married out of their faith than had the men.

The attachment to Judaism does not appear to be consistent and clear-cut. On one hand, intermarriages are taking place. Many students do not appear to be influenced in college selection by the number of Jewish students or organizations on campus. They participate minimally in campus Jewish organizations. On the other hand, a considerable number have continued their Jewish education, worked part-time with Jewish organizations, have a very high percentage of Jewish friends and date primarily Jewish young people. About a third of those married were members of temples or synagogues.

Although 9 out of 10 respondents reported that there were Jewish organizations such as B'nai B'rith Hillel Foundation or Jewish fraternities at the colleges they attended, only one in four respondents reported he or she actively participated in these organizations. Only one out of six students reported receiving spiritual guidance on or near the campus.

The possibility of experiencing discrimination because of religion appeared to have little or no effect on their occupational choice. Nearly 90 percent of those entering graduate schools were able to enter the graduate program or professional training of their choice. The only field of professional training to which a significant number of students applied but were not accepted was that of veterinary medicine. About a quarter of the men majored in business administration while attending college. Other large areas of concentration were law, medicine, and engineering. More than a third of the women majored in education.

Only two out of five persons reported that they had received vocational counseling since they had left high school. Half of these young people said that this counseling did influence their occupational choice.

## III. A PROFILE OF THE JEWISH YOUNG MEN AND WOMEN SURVEYED

The average age of the 1,125 young men and women who participated in the follow-up survey in 1969 of career choices was 24. More than a third of the respondents were 23 or less and almost a third were 25 or more. More than three-fifths of the respondents were female.

### Family Background

These young Jewish men and women lived in a stable family situation while they were growing up. Less than 3½ percent came from families whose parents were either divorced or separated. This proportion of broken homes was somewhat less than the general population in the United States of comparable age. However, of the 700 young men and women who had married by the time of the survey, more than 2 percent were already divorced or separated. Thus, by about age 25 these young men and women, nearly all of whom were married less than 5 years, were reaching a divorce and separation rate which was rapidly approaching their parents' rate who were probably twice their age and had been married five to ten times as long.

The fathers of more than 10 percent of these respondents were dead; about 2½ percent of the mothers were deceased. At the time of the original survey only 8 years before, about 4 percent of the fathers and 1 percent of the mothers were not living.

About 50 percent of the mothers of these young men and women held jobs outside their homes. This compares with one-third when these respondents were in high school. Three-fifths of the working mothers were employed full-time. The mothers of these young men and women were following the pattern of increasing labor force participation of women. In 1961, about 39 percent of all married women in the United States, aged 35-44, were in the labor force; by 1969, about 49 percent of the married women 45-54 were in the labor force. Thus, the Jewish mothers were entering the labor force at a faster rate than the general population of married women in the same age group. This may be related to the fact that so many of the young people reported that their parents' financial support constituted the main source of assistance in going to college.

### Occupations of Fathers and Sons

As a group, Jews differ from the general population in terms of education and occupational distribution. Both the fathers and their sons have much higher educational attainment and are more concentrated in white collar jobs, particularly in professional and managerial occupations, than the general population.

The following tables indicate the differences between the occupational distribution of the fathers of these youth compared with white males of comparable age in the general population. About a quarter of all American men in the 45-54 age group were employed as craftsmen in 1969. Only 5 percent of the Jewish fathers worked as craftsmen.

**TABLE 1**

**OCCUPATIONAL DISTRIBUTION OF EMPLOYED MALES IN THE U.S., AGE 45-54, 1969**
**(Percent)**

| | | |
|---|---|---|
| Professional and Technical | 12.3 | |
| Proprietors, Managers | 18.1 | |
| Clerical | 6.6 | |
| Sales | 5.1 | |
| Craftsmen | 23.3 | |
| Operatives | 18.8 | |
| Laborers | 5.4 | |
| Service | 5.3 | |
| Farm | 5.1 | |

Source: Current Population Survey, 1969

**TABLE 1A**

**OCCUPATIONAL DISTRIBUTION OF FATHERS OF RESPONDENTS**
**(Percent)**

| | | |
|---|---|---|
| Professional and Technical | 21.7 | |
| Proprietors | 28.4 | 48.9 |
| Managers | 20.5 | |
| Clerical | 2.2 | |
| Sales | 13.2 | |
| Craftsmen | 5.1 | |
| Operatives | 1.7 | |
| Laborers | – | |
| Service | 1.3 | |
| Farm | .2 | |
| Other | 5.7 | |

TABLE 2

OCCUPATIONAL DISTRIBUTION OF EMPLOYED WHITE MALES IN THE GENERAL POPULATION AGE 20-24, 1969*
(Percent)

| | |
|---|---|
| Professional and Technical | 15.0 |
| Managers and Proprietors | 5.7 |
| Clerical | 10.6 |
| Sales | 5.8 |
| Craftsmen | 17.2 |
| Operatives | 27.2 |
| Laborers | 9.2 |
| Service | 6.2 |
| Farm | 3.2 |

*Percentages may not total 100% due to rounding.
Source: Current Population Survey

Nearly half of all the Jewish fathers were either proprietors or managers, whereas less than one in five in the general population had jobs in these occupational groups.

The young men in this study are not following their fathers' footsteps in selecting careers. Whereas nearly 3 out of 10 of their fathers were proprietors who owned their own businesses, only 5 percent of the young men hoped to eventually become proprietors. About two out of three of the young men expected to be employed in professional or technical occupations. About one out of five of their fathers were now employed as professional and technical workers. About 13% of the fathers had sales jobs; only 2 percent of the sons aspired to be salesmen. More than 4 out of 5 of the sons who had fathers employed as professional or technical workers expected to be employed in this occupational group.

TABLE 2A

OCCUPATIONAL DISTRIBUTION OF MALE RESPONDENTS
(Percent)

| | |
|---|---|
| Professional and Technical | 64.0 |
| Managers and Proprietors | 21.0 |
| Clerical | 2.0 |
| Sales | 11.0 |
| Craftsmen | 1.0 |
| Operatives | 1.0 |
| Laborers | – |
| Service | – |
| Farm | – |

Less than 3 percent of the sons of professional and technical workers planned to become proprietors. Only 1 out of 8 of the sons of proprietors also hoped to own their own businesses. About 3 out of 5 of the sons of proprietors expected to become professional workers. Nearly all of the rest of the sons of proprietors eventually hoped to become salaried managers or executives.

Of the men employed at the time of the survey, more than 3 out of 5 worked in professional and technical occupations and 1 in 5 held administrative or managerial jobs. The only other significant group was employed in the sales groups (e.g. insurance, real estate, store, auto)–1 in 9. This distribution of occupational employment is quite different from the general population of this age group as shown in Tables 2 and 2A.

About 3 out of 4 of the young women who were employed held professional or technical jobs such as teachers or social workers. (See Table 3) Another significant number (20 percent) were employed in the clerical group as secretaries, cashiers or bookkeepers.

TABLE 3

OCCUPATIONAL DISTRIBUTION OF EMPLOYED FEMALES IN THE GENERAL POPULATION AGE 20-24, 1969
(Percent)

| | |
|---|---|
| Professional and Technical | 17 |
| Managers and Proprietors | 2 |
| Clerical | 48 |
| Sales | 5 |
| Craftsmen | – |
| Operatives | 12 |
| Service | 16 |
| Farm | – |

TABLE 3A

OCCUPATIONAL DISTRIBUTION OF FEMALE RESPONDENTS
(Percent)

| | |
|---|---|
| Professional and Technical | 73 |
| Proprietors and Managers | 4 |
| Clerical | 20 |
| Sales | 3 |
| Craftsmen | – |
| Operatives | – |
| Service | – |
| Farm | – |

### Education

More than two-thirds of the respondents had completed their formal education. Nearly a third of them were still in college. Of those not in college, nearly all of the men were working and more than half of the women were employed.

More than 95 percent of the 1,125 young men and women in this survey attended college at some time or another. At the time of the survey, about a third of the group was still attending college. Nearly a quarter of those still in school were undergraduates. (See Table 5) A significant proportion of these had apparently delayed going to college after they finished high school. Another group had dropped out of college and had returned. More than a fourth of those still in school were attending professional schools such as medicine, dentistry or law. More than 1 in 9 was in graduate school as a doctoral candidate and about 2 out of 5 were in graduate school as Masters Degree candidates.

Four out of five of those not now in college had graduated or were in graduate school. Of these, two-thirds had received a bachelor's degree, 15 percent had a master's degree and more than 8 percent had a professional degree.

### Financing Education

Judging from their fathers' occupations, many of these young men and women were probably from middle income families. Despite their family income, most of these young people worked during the school year and a great majority during summers.

While going to college, almost one out of four of the young men worked full-time and three out of four worked part-time during the school year. (See Table 4) Virtually every young man (97 percent) worked during summer vacations. A high percentage of the young women also worked while in college. Five out of six worked during summer vacations; two out of three worked part-time during the school year, and one out of six worked full-time while attending college. About a third of the male respondents and a quarter of the female respondents earned at least one-half or more of their college expenses by working during the summer or part-time.

**TABLE 4**

**WORK EXPERIENCE WHILE ATTENDING COLLEGE**
**(Percentage of Respondents Who Worked)**

| | Male | Female |
|---|---|---|
| During summer vacation | 97 | 83 |
| Part-time during school year | 74 | 65 |
| Full-time during school year | 24 | 12 |

### Marriage and Family

Two out of three of the women were married and living with their husbands at the time of the survey. Less than 2 percent were divorced or separated. About half of the men were married and nearly 3 percent were divorced or separated. More than 50 percent of the young men had been married by age 22 and 50 percent of the young women had married by age 21.

Of the married respondents, 56 percent had no children, 30 percent had one child, and 13 percent had 2 children. About 1 percent had more than 2 children.

## IV. COLLEGE EXPERIENCE

The young persons in this study were unique in that their expectations in going to college, their actual college attendance, and their completion of college education was much higher than the general population and higher than any comparable groups for which data are readily available.

In 1961, when they were in high school (median age 16), more than 90 percent of this group of young men and women indicated that they were quite sure that they would go to college or probably would go. Only about 2 percent were quite sure that they would not go to college. About 6 percent said they were undecided about their college plans.

Surprisingly, a higher percentage of both men and women went on to college than expected to while still in high school. More than 95 percent of the young people did attend college. In contrast, only 50 percent of all of the June 1970 high school graduates in the country were enrolled in college by October 1970.[1] Of the total United States population ages 20-25, 43 percent of the males and 34 percent of the females had ever attended college.

Since almost all of the respondents went on to college, only about 2 percent of the men and about 6 percent of the women in this study never did attend college. There appeared to be little relationship between attendance at college and all other criteria examined such as education of parents, occupation of father, employment of mother outside the home, extent of vocational counseling and lack of income. The drive to acquire an education seems to have overcome all obstacles[2] such as lack of income, education and occupation of father, and family instability.

[1] The U.S. Office of Education reports that "about 45 percent of our young adults (or close to 60 percent of recent high school graduates) enter a degree-credit program in a college or university." Also that "approximately 22 percent of the persons in their late teens today can be expected to graduate from college with a four-year degree." "Statistic of the Month", *American Education* May 1970, Department of Health, Education and Welfare Office of Education.

[2] For U.S. youth as a whole a recent report: "The Economics and Financing of Higher Education in the United States" Joint Committee Print of the Joint Economic Committee, 91st Congress, 1st Session, reports that the availability of evidence on obstacles to college entrance is conflicting and not easily identifiable. Objective factors such as lack of money do not seem to be of overwhelming importance, and the factors of inadequate academic background and lack of interest combined exceed lack of finances as a reason in many studies.

In responding to questions about their college experience many of the respondents offered comments which indicated that they had some questions or doubts about the necessity for all people attending college. For example, one respondent whose comments were echoed by others observed, "We need to assure young people that college is not the answer for everyone. Business school and technical schools have a good place in our society."

Another respondent said, ". . .entirely preoccupied with regarding education, particularly higher education, as a vehicle to 'making it in middle class Christian America.' I realize education must provide some skill and ultimately lead to and enable a person to do honest work but the point of education for me is growth and expansion, learning to think, question, probe and analyze."

Because such a high proportion (95%) of the respondents attended college, it could have been anticipated that many of these young people would have dropped out of school because of academic problems, lack of income, military service or marriage. Only about 15 percent had dropped out of college; they did not graduate nor were they attending college at the time of the survey (See Table 5).

**TABLE 5**

**COLLEGE ATTENDANCE**

| | All Respondents | Male | Female |
|---|---|---|---|
| Did not attend college | 4.6 | 2.2 | 6.0 |
| Did attend college | 95.4 | 97.8 | 94.0 |
| Of those who attended college: | 100.0 | 100.0 | 100.0 |
| Graduated or attending graduate school at time of survey | 77.0 | 79.9 | 76.1 |
| In college as undergraduates at time of survey | 7.4 | 9.4 | 5.7 |
| (Dropouts) Did not graduate and not in school at time of survey | 15.6 | 10.7 | 18.2 |

The dropout rate for the respondents was far less than the general college population in the United States. During

this period it has been estimated that about half of the students who begin college do not receive a degree.

An attempt was made to determine the factors contributing to dropping out of college. There appears to be little relationship between completion or non-completion of college and marital status of parents, fathers' occupation, mothers' employment outside of home, and exposure to vocational counseling after high school. Those students who expected to take professional or technical occupations were less likely to drop out of school than those with different occupational goals.

As indicated in Table 5, a significantly higher proportion of women had failed to complete their college education than men. About two-fifths of the women who dropped out of school indicated that marriage was the most important factor for not completing college. About a quarter of the men who dropped out of college indicated they had "lost interest." More than one out of five of the male dropouts said that "poor grades" was the reason for leaving school. One out of six said that their career goals did not require college degrees (See Table 6).

**TABLE 6**

**REASONS FOR DROPPING OUT OF COLLEGE**
**(Percent)**

| | All | Male | Female |
|---|---|---|---|
| College dropouts as percent of all respondents | 15.6 | 10.7 | 18.2 |
| Poor grades | 12 | 21 | 8 |
| Marriage | 29 | 4 | 38 |
| Military service | 4 | 13 | |
| Lack of funds | 5 | 2 | 7 |
| Not satisified with education being provided | 7 | 9 | 7 |
| Lost interest | 19 | 26 | 17 |
| Disciplinary reasons | | | |
| Ill health | 4 | 2 | 4 |
| Career goals did not require college | 11 | 17 | 9 |
| Other | 9 | 6 | 10 |
| Total | 100 | 100 | 100 |

One young lady said, "As a student in college, my thoughts were marriage and children and now I have both. I am very happy and enjoy this life. I do hope I can return to college within the next several years and become a teacher. I realize, now, not every person is ready to settle down and study in college right out of high school."

Nearly a third of the respondents were still in college at the time of the 1969 survey. Table 7 shows the status of those still in school:

**TABLE 7**

**STATUS OF THOSE IN COLLEGE AT TIME OF SURVEY***
**(Percent)**

| | Male | Female |
|---|---|---|
| Freshman | 1.0 | 6.9 |
| Sophomore | 3.0 | 4.8 |
| Junior | 3.6 | 2.8 |
| Senior | 10.1 | 13.1 |
| Master's degree candidate | 25.3 | 60.0 |
| Doctoral degree candidate | 12.6 | 9.0 |
| Professional school | 43.9 | 3.5 |
| Status unknown | 0.5 | 0.0 |

*Percentages may not total 100% due to rounding.

Apparently, many of the young women are entering or re-entering college after several years out of school. A significantly high proportion of the women are going for advanced degrees. Of the males still in school, the largest proportion were attending professional schools such as medicine and law. About 7 out of 10 of the women were in Master's or Doctoral programs. Only a small number were in professional schools.

About a third of those who attended college had changed their major field while in undergraduate school. The most important reason for changing a field of study was "insufficient interest." (See Table 8)

**TABLE 8**

**REASONS FOR CHANGE OF MAJOR FIELD OF STUDY BETWEEN UNDERGRADUATE AND GRADUATE SCHOOL**
**(Percent)**

| | |
|---|---|
| Did not find original field sufficiently interesting | 50 |
| Found major field too difficult | 15 |
| Discovered employment opportunities in career field were limited | 11 |
| Earning potential in major field was low | 1 |
| Influence of parents or other relatives | 4 |
| Other | 19 |

In addition, many students changed their major field more than once. Approximately two out of five of those who had gone to graduate school changed their major field from their undergraduate work.

The overwhelming majority (about 90 percent) of those entering graduate schools were able to enter the graduate program or professional training of their choice. The only field of professional training to which a significant number of students applied and were not accepted was that of veterinary medicine.

### Reason for Attending College

The most important reason given for attending college was to train for a future occupation. Other reasons most frequently mentioned were to obtain a general cultural education and enable them to have higher earnings (See Table 9).

**TABLE 9**

**MOST IMPORTANT REASONS FOR ATTENDING COLLEGE**
**(Percent)**

| | |
|---|---|
| To train for a future occupation | 54.4 |
| To obtain a general cultural education | 23.5 |
| To have social contact with other Jewish young men and women | 0.9 |
| Because many friends went to college | 2.1 |
| To please family | 3.5 |
| Because college education would enable you to have higher earnings | 9.6 |
| To be of service to society | 3.2 |
| Other | 2.8 |

The young men and women in this survey were primarily interested in acquiring a college education in order to prepare themselves for the world of work. Tied in with occupational preparation was the desire for earnings. Almost a quarter of the respondents listed the desire for a general cultural education as their primary reason for attending college. Only a small percentage of survey participants thought of a college education as a way of being of service to society.

Although most students did not list the desire to please their family as the principal reason for attending college, almost a fifth of them did mention this reason as one of the most important factors in influencing their decision to go to college.

As the following quotes indicate, many of the respondents had some sharp reactions about their parents' desire for them to go to college.

> "I did not participate in this decision I was expected to go."
> "Not everyone is meant to go to college. In Jewish homes, the child who doesn't go to college is often considered a failure which is, I believe, completely unfair to the child. You might try to change this attitude."
> "Many important decisions by a young person will be made upon his completion of high school. The decisions will pertain mainly to college and future endeavors. Many young people, I feel, are influenced too heavily by their parents and friends. It seems to me that counseling should begin when a child is very young."
> "Strongly recommend going to college after a period of life experience on your own in some way Vista, Peace Corps, working in Israel, etc."

Although nearly all the respondents went to college, there was no single source of financial support. The parents' contributions and the students' own earnings appeared to be the principal sources of funding their college education. The large labor force participation of their mothers and the growth of this participation while in college indicated that the mothers' economic contribution represented a significant source of financial assistance. Although more than a quarter of those attending college received a scholarship, this was only a minor source of funds for paying their way through school.[3]

Most of these young persons worked during their college years. Five out of six worked during summer vacations, about two out of three worked part-time during

[3] A study of graduates of two year colleges provided the following descriptions of financing of their college careers. Contributions of parents, families, or sponsors were mentioned by 49.7 percent; 29.9 percent mentioned as a major source of financing "my own savings"; and "working while attending school" was mentioned by 29.7 percent.

Source: American College Testing Research Report No. 28, January 1969, Leonard L. Baird, James M. Richards, Jr., and Linda R. Shiver, Iowa City, Iowa.

the school year, and one out of six worked full-time during the regular school year (See Table 4).

More than two out of five of the young men and women in the survey reported that they provided at least a quarter of their college expenses from their own earnings (See Table 10).

Major fields of study of those who attended or who are now attending college differed by sex. Almost a quarter of the men majored in Business, 12 percent in Law, 10 percent in Medicine and 8 percent in Engineering. The principal field of study in college for women was Education – more than a third majored in this field; Social Sciences – more than 12 percent; other fields with more than 5 percent each were Fine Arts, Literature, and Business (See Table 11.)[4]

[4] A 1969-70 study of Jewish and non-Jewish freshmen conducted by the American Council on Education showed a strikingly similar distribution of choice of major fields of study of Jewish youth with the respondents of this B'nai B'rith study. The American Council study indicated that Jewish freshmen had a considerably different pattern of choice of major fields than non-Jews (See Table below).

Probable Major Fields of Study
of Jewish and Non-Jewish Freshmen,
1969-70*

| | Jews | Non-Jews |
|---|---|---|
| Agriculture (incl. Forestry) | .3 | 2.2 |
| Biological Sciences | 4.0 | 3.2 |
| Business | 10.0 | 16.7 |
| Education | 9.7 | 11.4 |
| Engineering | 6.8 | 10.2 |
| English | 3.7 | 3.7 |
| Health Professions (Non-M.D.) | 3.6 | 5.6 |
| History, Political Science | 8.8 | 6.1 |
| Humanities (Other) | 4.3 | 3.7 |
| Fine Arts | 9.3 | 8.6 |
| Mathematics or Statistics | 3.6 | 3.5 |
| Physical Sciences | 2.5 | 2.4 |
| Pre-Professional | 11.8 | 6.0 |
| Psychol, Sociol, Anthropol | 14.8 | 8.4 |
| Other Fields (Technical) | 2.5 | 3.5 |
| Other Fields (Nontechnical) | 1.1 | 2.4 |
| Undecided | 3.3 | 2.2 |

*Percentages may not total 100% due to rounding

Source: *A Profile of the Jewish Freshmen*, David E. Drew, American Council on Education, Office of Research, ACE Research Reports, Vol. 5, No. 4, June 1970, Washington, D.C.

**TABLE 10**

**PART OF COLLEGE EXPENSES PROVIDED BY STUDENT FROM SUMMER EARNINGS OR PART-TIME WORK**
**(Percent)**

| | Male | Female |
|---|---|---|
| None | 18.3 | 35.6 |
| Less than one-quarter | 25.0 | 29.7 |
| About one-quarter | 21.4 | 13.2 |
| About one-half | 16.5 | 5.7 |
| About three-quarters | 9.1 | 4.4 |
| All | 7.1 | 3.8 |
| Do not know | 2.6 | 7.6 |

**TABLE 11**

**MAJOR FIELD OF COLLEGE STUDY BY SEX**

| | Plans While in High School | | Actual While in College | |
|---|---|---|---|---|
| | Male (Percent) | Female (Percent) | Male (Percent) | Female (Percent) |
| Business | 12 | 6 | 23 | 5 |
| Dentistry | 4 | 1 | 3 | – |
| Education (teaching) | 2 | 30 | 5 | 35 |
| Engineering | 16 | – | 8 | – |
| Fine Arts, e.g. Music, Art | 1 | 6 | 1 | 6 |
| Law | 11 | 2 | 12 | – |
| Literature | 1 | 4 | 1 | 5 |
| Medicine | 16 | 4 | 10 | 1 |
| Physical & Biological Sciences | 7 | 4 | 5 | 3 |
| Social Sciences | 2 | 2 | 7 | 12 |
| Social Work | – | 6 | 1 | 4 |

In order to determine whether the educational objectives of high school students, in terms of college majors, were followed, the replies in the 1969 study were compared with the responses of the same students in the 1961 survey. A great many of the respondents in 1969 had not followed through on their expected college majors.

Many students appear to need greater exposure to possible majors while they are in high school. For example, very few of the students were aware of or interested in the social sciences as a major field of study while in high school. Only 14 of the 1,125 respondents in the 1969 study had indicated that they planned to major in the social sciences in 1961. While attending college, 106 respondents majored in the social sciences. It would appear that while these students were in high school they were not aware of the opportunities available for study in the social sciences as well as other fields.

One student commented, "Students should be encouraged to experiment in various fields. How do you know you don't like Art History, for example, if you've never had experience with it? I don't think I am wrong in assuming that most Jewish families can afford an extra semester of undergraduate work for their children."

## V. OCCUPATIONAL CHOICE

In the 1961 survey, the youths were asked about the kind of occupation that they expected to enter, the factors or values that influenced them in their choice of an occupation; how much their parents had influenced their choice of an occupation.

By the time of the 1969 follow up study, many of the respondents had already decided on which careers they expected to follow. The following discussion compares their current plans with their original expectations. The career choices of the young men are also compared with their fathers' occupations. Finally, a comparison is made between the respondents' career choices and the general population.

About two-thirds of the men hoped eventually to become professional or technical workers. Many of them were already working in professional jobs. Approximately one in five men expected to enter an executive, managerial or administrative occupation. About 5 percent of the men hoped to become proprietors or owners of businesses.

A higher percentage of women (nearly four-fifths) hoped to eventually enter a professional occupation. A large proportion of the young women were majoring in education and hoped eventually to become teachers or were already so employed. Only 5 percent expected to become executives and less than 2 percent proprietors. About 6 percent of the women hoped to eventually enter clerical jobs.

The occupational aspirations of the young men and young women in this survey were quite different from the general population. (See Table 12).

For example, only 14 percent of the male workers in the United States in 1970 were employed in professional and technical jobs, whereas more than two-thirds of the male respondents hoped eventually to enter a professional or technical job. It would appear that they could achieve their aspirations because, of the respondents already employed in 1969, more than 3 out of 5 were already working in professional and technical jobs.

About one-seventh of the male workers in the general population are employed as managers, executives or proprietors. More than 20 percent of the male respondents hoped eventually to enter executive or managerial positions. Some 5 percent hoped to own their own business. Only a handful of the male respondents expected to become blue collar workers; whereas 47 percent of the employed males in the United States labor force worked in blue collar jobs.

**TABLE 12**

**COMPARISON OF CAREER ASPIRATIONS OF YOUNG JEWISH MEN AND WOMEN WITH OCCUPATIONAL EMPLOYMENT OF U.S. POPULATION***
**(Percent)**

| Occupational Group | Males | | Females | |
|---|---|---|---|---|
| | Emp. Persons U.S. 1970 | Respon-dents | Emp. Persons U.S. 1970 | Respon-dents |
| Professional & Technical | 14.0 | 68.2 | 14.5 | 79.4 |
| Managers & Proprietors | 14.2 | 26.5 | 4.5 | 6.9 |
| Clerical Workers | 7.1 | ** | 34.5 | 6.2 |
| Sales Workers | 5.6 | 1.9 | 7.0 | .9 |
| Craftsmen | 20.1 | .3 | 1.1 | .2 |
| Operatives | 19.6 | .3 | 14.5 | .2 |
| Laborers | 7.3 | ** | .5 | ** |
| Service Workers | 6.7 | ** | 21.7 | .3 |
| Farm Workers | 5.3 | ** | 1.8 | ** |
| Undecided | | 2.9 | | 6.0 |

*Percentages may not total 100% due to rounding.
**Less than ½ of 1 percent.

The young women in this survey also had very different career aspirations from the general female population. Nearly 80 percent hoped to become professional or technical workers compared with less than 15 percent of the employed women in this occupational group in 1970. More than a third of all the women employed in the United States in 1970 held clerical jobs. Only 6 percent of the female respondents expected to get work in the clerical field.

As indicated earlier, the young men in this survey were not following their fathers' footsteps in selecting careers. A much higher proportion of the young men expected to enter professional and technical jobs than their fathers and a much smaller proportion hoped to become proprietors of businesses than their fathers.

The higher the fathers' or mothers' education, the more likely the children aspired to a professional occupation. If the fathers were in professional occupations, there was a four out of five probability that their sons would aspire for professional employment. As indicated above, more than one out of four males hoped to become a manager or proprietor. A large proportion of these young men were sons of proprietors or managers.

Between the time these young men and women were in high school and nine years later, a significant shift took place in their occupational objectives.[5] The biggest change among the men was the shift from professional and technical jobs to the executive, managerial and administrative occupations. Among women, the biggest shift was the increase in professional and technical and executive occupations and a decrease in clerical occupations. This is explained by the high percentage of young women who eventually did go to college (See Table 13).

In both the 1961 and 1969 surveys the youths were asked which factors most influenced them in making an occupational choice. As the following table indicates, there appears to be a consistency in the factors affecting occupational choice during the crucial period between high school attendance, college attendance and early work experience.

The desire to "help others" was the reason most often given (about 30 percent) for both periods. Special aptitude or ability as a factor in influencing occupational choice became more important as the respondents became older. Interest developed by hobbies in occupational choice became less important over the years. High earnings and job security as influential factors in determining occupational choice were not the primary factors cited by the young men and women in either period. (See Table 14)

**TABLE 13**

**COMPARISON OF RESPONDENTS 1961 CAREER ASPIRATIONS WITH 1969***
**(Percent)**

| Occupational Group | 1961 | | 1969 | |
|---|---|---|---|---|
| | Male | Female | Male | Female |
| Professional and Technical | 74.9 | 65.7 | 68.2 | 79.4 |
| Managers and Officials | 7.3 | 2.6 | 21.2 | 5.4 |
| Proprietors | 3.1 | .4 | 5.3 | 1.5 |
| Clerical Workers | .4 | 10.7 | ** | 6.2 |
| Sales Workers | 1.4 | .5 | 1.9 | .9 |
| Craftsmen | 1.2 | .7 | .3 | .2 |
| Operatives | .1 | .1 | .3 | .2 |
| Laborers | ** | ** | ** | ** |
| Service Workers | .4 | 1.2 | ** | .3 |
| Farm Workers | ** | ** | ** | ** |
| Undecided and Other | 11.7 | 18.2 | 2.9 | 6.0 |

*Percentages may not total 100% due to rounding.
**Less than ½ of 1 percent.

Several of the young men and women in the survey reacted quite strongly in expressing their values in selecting careers. For example, one young woman said, "They should choose careers which involve love of work and not be lured by superficial gains and false security."

Another young man said, "Don't stress 'financial success'. There are so many people who have lowered themselves by striving for money and a better way of life." One young man who expected to be a doctor said, "I think the young people of the 60's are more conscious than any previous group of the need to pick careers honestly - not because of one's parents, or for 'lots of money' or for prestige (Cadillacs and mink coats), but for the sake of what an individual wants to do with his life." One young person commented that, "Careers are lasting - they are not just jobs. A person should desire to go to work every day, not just

[5] Another indication of the change in career plans of high school students and their career choices in their early 20's is reported in a recent study about 69,000 who were high school juniors or seniors in 1960 who were followed up five years after their classes graduated from high school. In the study, "Project Talent" conducted by the American Institute for Research, the respondents, while in high school, indicated their career plans by choosing one of 36 occupations listed as alternatives (or no answer). In the follow-up survey, the respondents wrote in the occupation they planned to make their life work - regardless of whether they were then working in that occupation. Comparisons of the two periods show that there were major changes in career plans during the period covered by this study. The overall stability rate was 18.5 percent for male 12th graders and 26.2 percent for female 12th graders. For males the highest percentage of persons who gave the same occupation was 45.5 percent for salesmen and 37.4 percent for clergymen. For females, (excluding housewife as an occupation), the highest occupations chosen in both periods were high school teacher 42.4 percent and nurse 40.5 percent.

"Occupational Outcomes: Who, What, and Why": John G. Cloudy, American Institute for Research. Paper presented at the American Psychological Association, Miami, September 3, 1970.

**TABLE 14**

**MOST IMPORTANT FACTOR INFLUENCING OCCUPATIONAL CHOICE**

| | As Reported | |
|---|---|---|
| | While in High School 1961 Percent | Follow-up Survey 1969 Percent |
| Desire to help others | 32.3 | 29.0 |
| Easy way to earn a living | 1.5 | 1.9 |
| High earnings | 9.3 | 10.2 |
| Interest developed by hobby | 8.1 | 3.9 |
| Job security | 5.6 | 5.7 |
| Love of learning | 4.4 | 4.6 |
| Parental influence | 2.0 | 2.4 |
| Parents, friends or relative in field | 2.6 | 2.6 |
| Prestige | 0.6 | 1.6 |
| Religious beliefs | 0.3 | 0.3 |
| Special aptitude or ability | 13.8 | 19.7 |
| Working conditions associated with occupation | 2.7 | 2.9 |
| Other | 4.4 | 8.6 |
| Do not know | 12.4 | 6.6 |

when he wants. Although salary is important, personal pride and satisfaction are more important as well as the ability to do a job well."

Because one of the traditional aspects of Jewish culture has been respect for parental opinion and the influence of parents in the important decisions made by Jewish youth, the respondents were asked whether their parents had influenced their occupational choice.

In 1961, about 40 percent of the respondents said their parents had very little or no influence in their choice of an occupation. By 1969, more than 50 percent of the young men and women indicated that their parents had little influence on their occupational choice. While the respondents were in high school, more than 22 percent reported that their parents had considerable effect on choosing an occupation. But, by the second survey in 1969, less than 16 percent of the respondents felt that their parents exerted considerable influence in making a decision on an occupation. (See Table 15)

In order to further explore the influence of their parents, the respondents were asked if they would select an occupation which did not meet with parental approval. More than half of the respondents said they would select an occupation which might not meet with parents' approval.

**TABLE 15**

**PARENTS' INFLUENCE ON OCCUPATIONAL CHOICE***

| | As Reported | |
|---|---|---|
| | While in High School 1961 Percent | Follow-Up Survey 1969 Percent |
| Not at all | 18.3 | 24.2 |
| Very little | 23.1 | 28.7 |
| Moderately | 32.2 | 28.7 |
| Considerably | 19.3 | 12.8 |
| Prime factor | 2.8 | 2.9 |
| Do not know | 4.2 | 2.7 |

*Percentages may not total 100% due to rounding.

However, the apparent independence of the young men and women and their disavowal of parental influence may not have been really tested because only 2 percent of them actually selected an occupation which failed to meet the approval of their parents. Thus, they did not really have to face up to the issue of their parents' objections to their career choice.

Many of the respondents took the opportunity to express their reactions to their parents' influence in choosing occupations. The following quotations are examples of their reactions:

> "Many young people, I feel, are influenced too heavily by their parents."

> "Parents should not influence their children when it comes to deciding on a career. A young adult must choose his own career whether his parents like it or not."

> "Parents must realize that they (young people) are more sophisticated and intelligent than any other past generation."

> "Parents should be advised to let young people make their own career decisions. Many Jewish parents start early in promoting 'professional' careers (doctor, lawyer) because of the security and social standing associated with these careers. Abilities should be developed in the student and careers related to the students' interests and abilities should be encouraged, not their parents' desires."

In response to the need for educational and vocational information on scholarships, and for assistance in making decisions on educational and vocational goals, the field of professional counseling has shown a great deal of growth. The B'nai B'rith Career and Counseling Services and other Jewish agencies, such as the Jewish Vocational Services, have long recognized the need for counseling and have provided professional services available to the Jewish and non-Jewish communities. The young persons in this study were questioned about counseling experiences in order to determine the extent to which they were receiving such services and also to obtain an indication of need for additional services. They were asked questions about whether they had received counseling since leaving high school. The youth were also asked whether they felt this counseling had influenced their choice of an occupation.

If counseling is as significant as some observers believe it to be, then more young Jewish adults need greater exposure to vocational guidance. This is particularly important because of the changing occupational needs of our society and the increasing number of college graduates. The survey indicated a need for strengthening vocational counseling. Less than half of the young men and only a third of the young women reported having had any vocational counseling in the selection of their career since leaving high school. In view of the trend toward greater labor force participation among women, more young women should be receiving counseling.

Apparently, the counseling that was received did have an impact on many of these young persons. About half reported that counseling did influence their occupational choice moderately or considerably.

The counselors, school teachers, friends or relatives, and persons in particular occupations provided the bulk of counseling. Young women were more likely to receive counseling from counselors and school teachers than the young men. Friends and relatives and persons in specific occupations were a more important source of counseling for the young men than for the women.

Private, non-school counseling such as that offered by the B'nai B'rith Career and Counseling Services provided a significant supplementary counseling service to these respondents.

In viewing the potential for counseling assistance, Professor Eli Ginzberg's advice should be taken into consideration: "It does not follow that without career guidance, many young people and adults would make faulty educational and occupational decisions. Many would not, or, if they did, they could correct their mistakes without serious loss. But many others would make better decisions if they had clearer goals, improved information about alternatives and assistance in implementing their choices."[6]

Another observer of the labor market scene, Herbert Bienstock, Regional Director of the Bureau of Labor Statistics (New York), in a paper on "Current Economic Developments: Implications for the Jewish Community" commented on the effect of the changing occupational directions for college graduates:

> "Several implications for program and policy for Jewish communal services seem indicated. Clearly, Jewish men and women will require more in the way of vocational guidance and placement activities than has been the case in the past. Secondly, it is quite possible that new occupational paths will have to be developed, and here the Jewish guidance services can perform a very useful function in attitudinal conditioning."[7]

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[6] p. 270, Ginzberg, Eli, *Career Guidance: Who Needs It, Who Provides It, Who Can Improve It,"* McGraw Hill Book Co., New York, 1971.

[7] Bienstock, Herbert, Regional Director, U.S. Department of Labor, Bureau of Labor Statistics, *Current Economic Developments: Implications for the Jewish Community* in the Metropolitan New York Area, before the Federation Employment and Guidance Service, Second Frederick William Greenfield Memorial Inter-Agency Conference, New York, N.Y. March 29, 1971.

## VI. RELATIONSHIP WITH JUDAISM

The original group of 6,600 young men and women who participated in the original study in 1961 were members of Jewish youth groups. About two-thirds were members of B'nai B'rith Youth Organizations (AZA, or BBG, or B'nai B'rith Young Men and Women); and the remainder were members of United Synagogue Youth, National Federation of Temple Youth, National Young Judea, Junior Hadassah, National Jewish Welfare Board (Jewish Community Centers), Habonim and National Council of Young Israel.

Those who participated in the original study could not be considered to be entirely representative of Jewish youth since they were all affiliated with Jewish youth organizations. Unaffiliated Jewish youth probably have had somewhat different attitudes and ties to Judaism.

One of the measures of an attachment to Judaism is membership in synagogues or attendance at religious services. A third of the married respondents reported that they were members of synagogues or temples. Perhaps, more importantly, three out of four who were not members of congregations reported that they did attend religious services.

In both surveys the participants were asked, in selecting a college, whether they would be, or were, influenced by the number of Jewish students or Jewish organizations on campus. More than 30 per cent of the respondents of the second survey indicated that the number of Jewish students or organizations in a college moderately or considerably influenced their choice of a school (See Table 16). A much higher proportion of girls than boys reported that they were influenced in selecting their school by the number of Jewish students or organizations.

**TABLE 16**

**NUMBER OF JEWISH STUDENTS OR ORGANIZATIONS AS INFLUENCE IN SELECTION OF COLLEGE**

| | As Reported | |
|---|---|---|
| | While in High School 1961 Percent | Follow-Up Survey 1969 Percent |
| Not at all | 24.6 | 48.8 |
| Very little | 15.0 | 18.7 |
| Moderately | 28.3 | 19.4 |
| Considerably | 21.8 | 11.7 |
| Do not know | 10.3 | 1.4 |

However, while these same students were in their teens, a much higher proportion – more than half – indicated that the existence of Jewish orgnaizations and the number of Jewish students enrolled would affect their choice of a college. Thus, when the actual choice was made, this factor was less significant in affecting their selection.

Those persons whose friends, while they were in high school, were all or mainly Jewish, were much more likely to be influenced in their selection of a college by the number of Jewish-sponsored organizations and young men and women of their own religion. Similarly, those young men and women whose parents were members of a synagogue were also more likely to be influenced by this factor. Those students who were influenced in their selection of a college by the existence of Jewish organizations were likely to be much more active in participating in these Jewish organizations than those who appeared not to be concerned with Jewish organizations in the college of their choice.

**TABLE 17**

**THE PROPORTION OF JEWISH FRIENDS**

| | As Reported | |
|---|---|---|
| | While in High School 1961 Percent | Follow-up Survey 1969 Percent |
| All | 8.7 | 5.1 |
| Most | 59.6 | 51.3 |
| About half | 21.4 | 30.0 |
| Few | 8.1 | 11.2 |
| None | 0.3 | 0.4 |
| Do not know | 1.9 | 2.0 |

Despite the existence of Jewish organizations on the college campuses, few of the young persons in this study were receiving or did receive spiritual guidance. Less than one out of six students reported that while in college, they received spiritual guidance on or near the campus or from adult leaders of Jewish organizations.

Although only a small proportion of students received spiritual guidance while in college, some of them felt that they would have taken advantage of this guidance if it had been more relevant. For example, one student said, "It is

more important to have a Hillel rabbi who communicates well with the students. The students need to feel that the rabbi can give relevant advice on non-religious matters."

Although 9 out of 10 students reported that there were Jewish organizations such as the B'nai B'rith Hillel Foundations or Jewish fraternities or sororities at the college they attended, most of the students were not very active in these organizations. Only about one in four of the students reported they actively participated in Jewish organizations.

About one out of six of the respondents had continued their Jewish education after graduating high school. More than a third of the young people had worked on a part-time basis for a Jewish agency. These young men and women were primarily teachers in Sunday or Hebrew schools or were young group leaders or camp counselors.

About three out of four students believe they had made permanent non-Jewish friends while in college. Those students whose college selection was influenced by the number of Jewish students on campus were much less likely to make permanent non-Jewish friends in college. The same pattern of friendship with either Jews or non-Jewish persons persisted from high school through college. Those young persons whose high school friends were primarily Jewish were much less likely to acquire permanent non-Jewish friends while in college.

Only about one in ten students believed they experienced some discrimination in college because of their religious beliefs. Those who said they encountered discrimination or unpleasantness indicated that it was expressed by subtle verbal innuendos and, to a lesser degree, by exclusions from fraternities, sororities or clubs.

Several of the students added personal comments to the question of whether they had experienced discrimination:

> "I am tired of hearing Jewish people complain about discrimination. If a Jewish person is qualified, he is almost always chosen if the employer is not Jewish. They look up to our schooling, respect for parents, common sense, and in most cases neat appearance."

> "Discrimination is a myth I hear parents tell about – so far as my personal experience, I haven't encountered any."

> "Blatant use of offensive slang terms for Jews used on several occasions. People claimed ignorance – 'did not mean any harm.'"

About one in seven of these young persons appeared to be interested in making a career in professional Jewish communal service. Most of them were primarily interested in being employed as a social case worker in a Jewish agency or a social group worker.

Of these who indicated an interest in Jewish community work while still in high school, less than a third still expressed this same interest eight years later. A higher proportion of the group responding in 1969 was interested in working as social case workers or group workers in a Jewish agency than the proportion of all respondents in 1961. However, these were not the same individuals. Most of the young persons who in 1969 indicated an interest in Jewish agency work had not expressed this interest while in high school in 1961. Most of those who were interested in this type of work while in high school had changed their minds eight years later.

Nearly a third of these respondents said, in 1969, that they would be willing to go to Israel to work for a year or two after they had completed their educational and vocational training. A higher proportion were willing to go to Israel for a year when they were younger. The reasons for the decline in interest in going to Israel could be accounted for by marriage, other family commitments or career plans. At least three of the respondents returned the questionnaire from Israel. Those young persons who had continued with their studies in Jewish education after high school were much more likely to be willing to go to Israel to work than those who had not continued their education.

The unmarried young adults in this survey – all of them in their twenties – were asked whether they dated Jewish or non-Jewish partners. More than three-fourths of the young women said that they primarily dated Jewish young men. About a half of the young men reported that they almost always dated Jewish girls. About a third of the men said they dated Jewish girls about half of the time.

Most of the friends of these young men and women were Jewish, although a significant proportion – one out of eight – had few or no Jewish friends. Those who reported that they were greatly influenced by the existence of Jewish organizations and the number of Jewish students in selecting their college were more likely to have a high proportion of Jewish friends.

## VII. INTERMARRIAGE

Because the issue of intermarriage has been an important concern of those interested in preserving Judaism, this subject has been examined closely by many scholars. Although most students of intermarriage appear to agree that marriage between Jews and non-Jews is growing, there appears to be considerable range in the estimates of the proportion of the Jewish population marying non-Jews.

In response to the interest in this subject, this survey asked this select population of young Jewish men and women the religion of their spouses. About 13 percent of the married respondents had married non-Jews.[8] A slightly higher proportion of the women had married out of the faith than had the men.

The absence of a father, through death, or a broken home caused by divorce or separation, appeared to be significant factors related to whether one of the young persons in this study married a non-Jew. Those who came from broken homes (divorce or separation) were much more likely to marry out of the faith than those whose parents were still living together. Those young persons whose fathers had died were more likely to marry non-Jews than those whose fathers were alive.

It is interesting to note at this point, that those who married non-Jews were far less dependent on the approval of their parents in selecting an occupation than those who married Jews.

Apparently, the most important factor in whether or not a respondent married a Jew was the proportion of Jewish friends while in high school. Those youngsters who had few Jewish friends in high school were much more likely to marry non-Jews.

A great proportion of those young persons, most or all of whose friends were Jewish when they were in high school, continued this pattern of friendship eight years later.

Those married to Jews had a much higher proportion of friends who were Jewish than those married to non-Jews. About two-thirds of the young men and women who married Jews reported that most or all of their friends were Jewish; less than one-sixth of those married to non-Jews indicated that most or all of their friends were Jewish.

Even before they were married, those who eventually married non-Jews were not influenced in selecting colleges by the number of Jewish students or Jewish organizations such as Hillel or Jewish sororities or fraternities. Those who married out of the faith had been much less active in Jewish organizations such as Hillel or Jewish fraternities or sororities, while in college, than those who married persons of the Jewish faith.

While in college, less than one out of ten of the young people who had married out of their faith had received spiritual guidance from a Rabbi on or near the campus or from adult leaders of Jewish organizations. About 20 percent of the young persons who did marry Jews had received such guidance. As could be expected, a higher percentage of those who married non-Jews reported that they had made permanent non-Jewish friends in college.

A smaller proportion of those who had married out of the faith had parents who had been members of a synagogue or temple while the youngsters were still in high school than the parents of those who married Jews. Furthermore, those who married non-Jews attended religious services while in high school much less frequently than those who had married Jews. The percentage of Jews in the neighborhood, while in high school, apparently had little effect on whether these young persons married in or outside their faith.

A significant number of the non-Jewish spouses had converted to Judaism.[9] Of those respondents who married non-Jews and had a decision as to the religious upbringing of their children, about three out of five indicated that they expected to raise their children as Jews. More than half of the persons married to non-Jews reported that they do attend services in a synagogue or temple.

Of those who married non-Jews and had indicated that they did not plan to raise their children in the Jewish faith, virtually none of the respondents had been influenced in the selection of their college by the number of Jewish students or organizations present. Very few of these students had been active in Jewish organizations. None of these respondents had received spiritual guidance while in college and reported that they had not encountered discrimination in college.

[8] See Appendix for discussion for validity of sample.

[9] The *Newsweek* report of March 1, 1971, "The American Jew," notes that "spot surveys from several U.S. cities indicate that intermarriages traditionally considered one of the great threats to Jewish solidarity are now producing more converts to Judaism than apostates from the faith."

In summary, a pattern or life-style appears to be discernible for the respondents who married non-Jews. Many of these young people came from broken families, they appear to be less influenced by their parents, have less contacts with Jewish organizations, and were less likely to have Jewish friends.

## VIII. PARENTAL RELATIONSHIPS

One of the most discussed issues in America in the early 1970's is the so-called generation gap. This study appears to provide some clues to this issue for the special group of young persons participating in this study.

While in high school, these young persons indicated that almost all of their parents, irrespective of their own educational background, wanted them to go on to college. The follow-up of eight years later showed that virtually all of the respondents did go on to college.

Although the young men in the study proclaimed to be independent in making career choices, nearly all of them appeared to make occupational selections that met with the approval of their parents.

Although we do not know how many of the respondents' parents were married to non-Jews, the fact that about 87 percent of the married respondents selected mates of the Jewish religion indicated that they probably were influenced by their parents' religion.

The young respondents appear to have an attachment to Judaism through their parents. Married respondents were more likely to be members of a Jewish congregation or attend services if their parents had been members.

Many observers of the modern scene stress that the relationship between generations deteriorates after children leave home and attend college. This survey does not appear to convincingly verify this generalization. In response to the question, "Since entering college, is the personal relationship between you and your parents closer, about the same, or not as close?", about a third answered that the relationship was closer and only one-eighth said that the relationship was not as close.

There appears to be a significant relationship between the educational attainment of the father and whether a personal relationship became closer between the young respondents and parents since going to college. Personal relationships appeared to improve more among those respondents whose fathers had attended college than those who fathers had less education.

The young respondents in this study were particularly articulate on the issue of parental relationships. Some of the young men and women believed that personal relationships with their parents did not improve over time. For example:

> "Adjustment was rather difficult after coming back home and during subsequent years in graduate school while living with parents."
>
> "They do not realize that you are an adult."
>
> "As is the usual case, going away from the predominantly Jewish community in which I grew up has caused me to be less narrow-minded than my parents regarding things like religion."
>
> "College created a huge conceptual gap between my folks and myself; my parents did not graduate from high school."
>
> "There is a greater appreciation of them as fine people, but communication between us is more difficult as our experiences and interests seem to diverge."

Some of the respondents believed they had matured and were better able to understand their parents and their relationships. Thus:

> "We have a closer relationship due to my increased ability to understand myself and the reasons for some of my parents' actions during my childhood, and I can now accept people for who and what they are without expecting anything more of them."
>
> "College now attending stresses interpersonal relationships as the core of any learning and so has helped me see adults as people like myself (including my parents)."
>
> "We decided to talk to each other rather than shout at each other and listen to one another."
>
> "Different since marriage. More mature relationship."

## IX. JEWISH YOUNG ADULTS SPEAK

The respondents were invited to provide fuller opinions rather than just simple, direct answers for certain questions. Many of these comments have already been interspersed throughout earlier sections of this report.

In this chapter, additional responses are presented in order to give the reader more of a flavor of the attitudes of these young Jewish adults.

A number of the respondents indicated that Jewish youth organizations had been quite helpful to them during their adolescence. For example:

> "I think you might find it interesting to know that a B'nai B'rith [Career and Counseling Services] worker was very instrumental in helping me secure a scholarship for my first two years of college, without which it would have been very difficult for me to have gotten a college education. My personal thanks for the work you have done and are doing."

> "What I learned in AZA and Alpha Epsilon Pi fraternity and as President of Hillel at [my university] has helped me very much. I'm sure it has helped others too."

> "I do what pleases myself (most people don't use this standard). I eschew all religion as morally and psychologically detrimental to a person. I do have an abiding gratitude to Jewish youth organizations for being the first place where I was exposed to philosophic issues. Although I disagreed with the religious answers even then, I was confronted with important issues."

> "Many young Jewish people (mostly younger than I) seem extremely radical and destructive politically. They are often upper-middle class, secure, and intelligent. I think this tendency needs to be explored; it is possible that reasons exist for such political-social discontent, and understanding these reasons can lead to some amount of curing the deep unrest. Although revision is healthy and necessary, I find much of the current diatribe excessive and dangerous. Jewish organizations for youth may be able to handle this problem. They most assuredly have their work cut out for them."

On the other hand, other reactions such as the following indicate there was a need for improving Jewish youth organizations:

> "Moreover, when I was in BBG's it was mainly a social organization. Outside of this aspect, I think some of the educational activities, such as speakers on the community, social problems, etc. were most rewarding for me."

The respondents were asked, "Is there anything you can mention to us that would help us in understanding young people and helping them in choosing a career?" One strong theme which was repeated constantly was the request for more and better counseling. Apparently, many of the respondents felt that they were unable to make intelligent decisions about college majors and careers because of their lack of information. Many of them called for wider exposure to different vocational fields so that they could choose careers for which they were best suited.

Here are the reactions of some of the respondents:

> "If there were a means for establishing as a viable part of the Hillel campus program, a job or career counseling program, I feel this advice is desparately needed by most college students. It should not be necessary for anyone to have to change his major eight times before he finds an area which may meet his needs–I never got any valid advice in my career until I had been working three years."

> "A person's potential–talent, skills, resources, strengths and weaknesses–can be discovered by a good counsellor. There are too few of them available."

> "The most confusing time is about freshman-college year of college and many students need guidance at the time but don't know where to turn."

> "I found that aptitude tests helped give me a sense of confidence for pursuing a career. That, I believe is very important."

> "Give the young generation a wide sampling of various fields to enable them to

understand the requirements needed for the various professions, and evaluations by professionals in these fields so that the youth can determine what their interest and potential would best be suited for in this world. Then, they could approach an education geared directly to what their life plans would be. The main problem I feel so many students face is choosing from the vast amount of possibilities *without* the proper evaluations from a professional (outside of relatives) in this field."

"I had vocational guidance when I was in high school. This consisted in the testing and then meeting with a counselor only once to discuss colleges. There was no follow-up. I had wanted to be an occupational therapist or have some career in the medical field. They said my goals were too high (I know I am an over-achiever). I attended and graduated from a state college with my BS in education. I was then able to continue my career in occupational therapy at a large university."

"If I may inject a personal note, I think that occupational counseling is, because of our day and specialized age, a 'beast' of necessity. It is not fair to force an 18 or 19 year old to commit himself at such a young age, to his life's work because he hasn't the experience to make that decision. And even the best planned counseling service is based on generalities–I have never believed in applying generalities to individuals. However, our entire academic system is geared to *train* and not to educate. Why must we be pushed into a niche–why can't we explore. I majored, in college, in political science, not because I planned a career in the field, but because the subject fascinated me. I still pursue politics, but as a hobby, active in the local picture. I spent a year in law school because 'guidance counsellors' said I had an aptitude–garbage!! Today I'm an advertising executive and I love it. But it took me 23 years to find out, and I wasn't 'trained' prior to entering the field."

"Students require more vocational guidance in high school and college to prepare for specific jobs. Encourage them to get skilled training as well as a general knowledge of the classical studies."

"When I was interested in finding a career I would have liked to have found more vocations which would have suited and interested me. My guidance counselor said, 'You can do anything you want to.' But I didn't know what I wanted to do. Even now I don't think I would like to work as a teacher for the rest of my life."

"The best advice for a person trying to select a career is to advise them to discuss occupational (vocational) opportunities with people in different fields. Hear the pros and cons of the profession from those who have experience in that *field*!!"

"Young people without abilities to become professionals or attend college should be guided earlier and not made to feel inferior. Vocational and technical schooling should not seem like a second choice for 'dummies.'"

"You should be concerned with helping students during the rough 'first job' after leaving college. Counseling them in what to expect–i.e., lack of responsibility, cold, cruel world, people with few ideals, etc.–and that the first year isn't the only one to find a career. It may take longer, and just ride with it."

"Try to ascertain whether student is reaching a decision because of influencing crowds or whether it is truly his own. Young people today fear rejection by their peers. By trying to be individualists, they conform to their own generation and lose sight of future consequences, i.e. marijuana–many young people partake to be 'in' rather than being an outcast. And when the 'crowd' tries LSD, fear of rejection again is powerful–the effect could be mentally impairing if not to the student now, to their own children eventually."

"Careers are lasting–they are not just jobs. A person should desire to go to work every day, not just when he wants. Although salary is important, personal pride and satisfaction are more important as well as the ability to do a job well. One should consider personality, appearance, potential capabilities, advancement, not necessarily in that order. Counseling is important–especially by young adults already employed."

"Many important decisions by a young person will be made upon his completion of high school. The decisions will pertain mainly to college and future endeavors. Many young people, I feel, are influenced too heavily by their parents and friends. It seems to me that counseling should begin when a child is very young (about 10 years of age) to determine his initial interests and go from there. Too many children get all the way to their junior and senior years in high school and decide to follow their friends to college with their parents blessings and waste four years in a program that they are continually 'playing by ear.' A child should become a student, and a student must be presented alternatives at the early age, to diversify his true interests and discover a clearer path to his destination. I enjoyed college and I feel a sense of accomplishment since graduating; however, four years is a long time, highly impressionistic and always unregimented. It would be costly to a student to waste his time studying a vocation dictated by parents or influenced by friends. What I'm trying to say is: Is it possible for a student to make up his own mind early in life to avoid a decision that must be made within a relatively short time. Can a child's mind be conditioned to function and understand what 'life vocation' means and how he can prepare for it. To prepare for a future, planning is the essential ingredient. A student should be counseled early to avoid the rush of split decisions."

Many of the respondents complained that parents - Jewish parents especially - apply too much pressure in directing their children into college and traditional professional careers. Here are the comments of these respondents:

"Give young people a chance to decide their future for themselves. Parents should try to understand the new ideas that their children might have."

"Young people today are not so different than all other young people who have lived. They should be allowed to decide their own vocation without pressures from parents and others."

"More young people should be told about the opportunities of a skilled trade and not pushed so much into college to be doctors or lawyers. This is especially true of young Jewish fellows. They are expected to go to college but once they go they wonder why they are there. There is too much emphasis on college just for the sake of going to college. There is nothing wrong with skilled trades. You may not have to use your head as much but then not all men are good with their minds. Physical skills are just as important. Young Jewish men are brought up to believe it is beneath them to do physical labor. There must be some way of really finding out what a young man will be best at, and more important, happy at."

"Not everyone is meant to go to college. In Jewish homes, the child who doesn't go to college is often considered a failure which is, I believe, completely unfair to the child. You might try to change this attitude."

"Guide them along the right track but don't push them into a career that you yourself always wanted but never achieved or into a prestige career in which the child has no interest, in order to fulfill your own dream. Encourage your child to further pursue his interest (if you find he has one) in a specific and right direction that can enable him/her to achieve his goal. Keep his study area peaceful, quiet, and without interruptions. Encourage, encourage, encourage only when and if you sense he needs and wants it."

"Because of limited experience outside the home, young people often can accept parental and other environmental attitudes that life is a simple and straight mold; this is almost always incorrect as the complexities and individuality of one are not considered in such an attitude. The importance of selecting a vocation for one's own personality and individuality should be stressed."

"Parents should not influence their children when it comes to deciding on a career. A young adult must choose his own career whether his parents like it or not."

"My decisions were mostly based on family approval. Thus, they might have been different had I waited until I established my own independence before going to college. I would encourage young people to make no career decisions until they have established themselves as individuals, independent of peer

or family influence, or at least to consider deeply how much of their career aspirations are really of *their own* choosing. Also, I feel that Jewish youth in particular are encouraged to be so concerned with the future (careers, marriage, finances, etc.) that the joy of living each moment to the fullest is often ignored."

"Very often in the Jewish home there is pressure that a child must go to college and eventually become a professional. Many children are not of college ability. Instead of feeling like failures these children should be introduced to other careers available to them. They should be entitled to feel fulfilled in a 'less than professional' job without feeling frustrated."

"I think the young people of the '60's' are more conscious than any previous group of the need to pick careers honestly -not because of one's parents, or for 'lots of money,' or for prestige (Cadillacs & mink coats), but for the sake of what an individual wants to do with his life. For me it will be easy: There is no forced retirement for doctors. I can work, teach, and participate in research until the day I die -or have a stroke. What can be done to assure that others have the same good fortune to be able to be fulfilled *all their lives*, and not end in a bitter, empty, undignified, lonely old age like so many people I see in the University hospitals?"

"As a teen worker, I found many college bound youth are the product of their parents, families, or societies' test tubes. They were confused, apathetic, and not really sure what they (the youth) wanted to do."

"We must be free to choose, unencumbered by parents or social pressures."

Another theme which seems to re-occur is the desire for the expression of individual differences. Some of the respondents emphasized that status and money should not dominate in the selection of a vocation. The idealism of these youth is expressed quite often through these comments:

"Young people should be free enough to explore *all* the possibilities -faith in God, self respect and an awareness of those around them. Young people are becoming more aware, less afraid to show their sensitivities. Self exploration and soul searching is done now in many forms, more openly -religion, therapy, meditation (whatever) and counseling. Once a person knows who they are they will find it easier to choose what to do with their lives. Once the altar is built the temple will form."

"Young people today are highly idealistic. Some choose to devote their lives to effectuating their goals; others use their idealism as a foundation for a personal moral code in dealing with others; the balance, though they have a sense of idealism, do not have the personal strength to fight society's pressures which counter their ideals. Choosing a career is of necessity a balancing of the pros and cons of a particular vocation while considering the relationship of how one decides to abide by his ideals. The choice is difficult and personal."

"Status and earnings, while still the most important influence on choice of career, are losing significance. Service to others is becoming an important factor."

"Choosing a career that is the easiest to get for that particular person. No sense in studying medicine which is hard if you have a talent for Art. Why struggle when you can take advantage of your talent and make life easier."

"A man will not be happy doing a job he doesn't like unless the income potential is fantastic."

"Choose a major in college which will be practical as a career; teaching is an example for a girl. In my case, I majored in Sociology for 2½ years and hope to someday return to college. However, I may switch to another or a related field that is more practical in the job market. I was not at any point interested in the social work aspect which would be the practical part."

"Be sensitive to the needs and desires of the individual -help him to decide what *he* wants to do exclusive of job market, satisfying parents, etc. Present more than the usual alternatives (doctor, lawyer, businessman, etc.)"

"There is a whole new field opening up to young, interested people –other than the established professions. Today, the problem is not within the suburbs –per se –it's with the lack of understanding of those people in the suburbs with the real problem facing Americans today. Social Service agencies, the poverty program, all present an opening to get involved. Counselors should be knowledgeable about these new fields and aware of what is going on *today*."

"I think a young person should be given a chance at a job he thinks he is capable of doing. Also, a vocational program that would indicate the type of work he is best suited for."

"Unfortunately, while in high school, I centered on academic subjects, never taking typing or stenography, never dreaming I wouldn't want to continue at college. I think it's very necessary for high school boys and girls to have these 2 courses which will also help them in college. Many, many college graduates end their 4 years with a diploma, and when they look for a job, find they have no basic training or skills to start at the bottom, which they usually must."

Some of the young women in the survey took the opportunity to express their opinions about their special problems:

"Despite progress made in the last decade, it is often difficult for a woman to compete in a field where men are predominant, because the employer is frequently skeptical about hiring a woman, qualified though she may be."

"You seem to have neglected the areas of study and careers which a young woman would choose to enable her to be a homemaker for a while and then return to her career on a part-time basis."

"I have been a technician in a hospital for 5½ years and I am very happy with my job. Most all of my friends have their degrees in elementary education and are very unhappy. I am one that does not need that 'degree' to make me a better person."

"Young women should be educated more toward homemaking. Both men and women need some training in preparing for parenthood. It is equally as important as preparing for a career."

"For women –considering the possibility of choosing a career that can be resumed after 5-10 years out for having children. Need advice on what facilities there are in the community for continuing part-time studies while children are young in hopes of later resuming full-time studies or career."

"May I suggest that you take into consideration that there are females in this world! That some girls go to college or into the business world merely looking for their MRS and not a BA or PhD!! This survey is great for those under 23 –but I took your tests 8 years ago. I worked in a dress shop (owned by Jews) for 5 years and then got married –please revise the order of your survey for the sake of other girls who took your tests then JUST got married."

The survey has already showed that these young men and women have had little overt exposure to discrimination. They did express quite different attitudes about Judaism and Jewish life:

"Respect for religion is necessary. Overemphasizing Jewishness and the chances for discrimination can be detrimental to anyone – young or old."

"Need counseling on how to keep Judaism a part of daily life and also be a 'modern American.'"

"Don't stress to them that they must be Jewish in all aspects of their life."

"Likewise, in the choosing of a mate –if Jewishness was not stressed as the end all and be all and if Jewish parents would let young people date non-Jews at a younger age rather than forbidding it, there would be less intermarriage than exists presently."

"It is most important to have a Hillel rabbi who communicates well with the students. The students need to feel that the rabbi can give relevant advice on non-religious matters."

"Discrimination many times is in the mind of the one being 'discriminated' against.

I'm sure you could state many examples of discrimination but I for one have not been so unlucky as to experience it closely. Some of these questions are leading the persons answering them to assign a reason of discrimination for their decisions in following a vocation. I am afraid this leads to more problems."

"Discrimination is a myth I hear parents tell about - so far as my personal experience."

"I have had some counseling from a mental health clinic. I must say that I am disturbed that such emphasis has been placed upon being successful Jews rather than being successful human beings."

"Although I did not encounter discrimination while in college, I have since encountered it in trying to get a teaching job in (name of city deleted). (My husband is teaching in grade school here). There are only a handful of Jewish teachers in the . . . city system and I am finding it very difficult to get a job here. I have spoken to the Rabbi of the synagogue here and some other people concerned, and they all agree that discrimination is practiced within the . . . schools. It is a very subtle type of discrimination."

"My husband and I don't care what religion or extraction people are as long as they are clean, decent living people!! And most of the Jewish couples we have met have been too status conscious and basically *fakes*."

"The big word in the question is 'helping' - don't push. Don't push G-d or Jewishness on a young person. I was once a good Jew, but one summer I went to summer camp (Jewish) and after that I did not believe in G-d or anything. Maybe there was just me, but out of 9 (nine) Jewish friends 4 years ago, today none of them are real Jews. This may not help you, but it has helped me."

There are some additional comments addressed to parents and other adults:

"Try to be as open to all of their divergent attitudes as possible, even if these attitudes contradict some of your own which have solidified; try to 'guide' them (if you feel they are making wrong evaluations) with criticisms that are valid within their value system, not with criticisms - no matter how legitimate - that are primary within your own set of values. I sense that the older people in America expect the youth not only to be persuaded by their 'more experienced' judgment, but to deal with the older people on the older people's terms. I think that old and young should try to deal with each other within as many sets of values as possible, but if anyone should make compromises, it should be the older, not the younger."

"Intimacy is the same but has changed from child/parent to adult/adult relationship."

"As is the usual case, a 'generation gap' exists."

"Schools make people dead so that they're ready to be part of society. I've learned more in the past 8 months on the streets than I did in 5 years of college and 3 years of full-time work as a teacher. I doubt that a vocational counselor could help me find what I'd like, but I'm not adverse to trying.

"I also know that it's a drag to be hostile to the world around me and when my head's in a better place (through help of therapy possibly) I'll be able to live apart yet within the social structure.

"I never was permitted or encouraged to get in touch with the creative aspects of me. Everything was centered around grades and degrees. It never bothered my parents while I was in college that I didn't have a vocation. As long as I got that degree that's all that counted. I'd've been better off joining the navy or bumming around the country. We are just human beings on a planet getting in touch with our humanness and our planet must precede any plans for a career. Or else we die.

"Since I've 'dropped out' I've come to believe in my own capabilities for the first time and always think of Theodor Hertzl's statement: 'If you will it, it is no dream.' Why settle for a job that society lays on you when you can channel your energy into making your dreams or fantasies come true.

"I teach in a reform Temple - an 11th grade class in 'interpersonal relationships.' Yet, on order from the principal and rabbi I

can't tell them that I take drugs. They know, of course, intuitively that I do, and I know they all do, but it's a no-no to talk about. If we could talk about it, if for one goddam minute our class could be relevant to their lives, maybe I could keep some kid off of speed or STP or even heroin. But we have to keep our dirty little secrets, don't we."

The comments of the respondents about military service reflected the deep schism in our society about enforced military service. Here are three divergent views:

"It is a disgrace for this country to train me for 7 years, giving me 3 degrees, and then instead of letting me serve with those tools, putting a gun in my hands."

"I feel that both girls and boys should be required to spend 1 or 2 years in a public service job (i.e. urban corps, re-educating or training high school dropouts in practical ways so that they can become productive citizens). Instead of sending boys into the military service, they should be permitted and encouraged to work in organizations like the Peace Corps. This service should be in lieu of military service."

"Today, when our country is fighting a war, we should support our nation to the greatest extent possible. We don't all have to agree, but the United States was founded on the idea that the people would abide by the rules set forth by the duly elected and appointed representatives of the people. Also the military service can train a man to respect himself and learn to 'stand on his own two feet' –a quality sorely needed by people who are deathly scared of religious discrimination."

The time and effort and comments of these youth showed how seriously they considered the implications of this study.

One of the 1,125 respondents in this follow-up study became a nun. One of her parents died while she was in college and the other died shortly after she graduated. Here is her story:

"I think there will be some anomalies in my answers if I do not explain: I am a Little Sister of Jesus, and our vocation is to a contemplative life (a life whose center and source of meaning is prayer) while earning our living by manual labor living among very poor people under the same conditions as they. We are simply a presence of friendship among them, giving our lives that there may be a unity of love among all men.

"It has been 3 years since my baptism (and one year since I entered religious life) and more than ever I consider myself Jewish – and with pride and gratitude. 'We are all spiritual Semites,' said Pope Pius XII, and it is a wonderful thing to be Jewish according to the flesh as well, as Jesus was himself.

"Good luck with your project. I hope it will be very successful."

This represents one extreme of the comments, while Jewish youth actively pursuing careers in the Rabbinate represent the other.

## X. SIGNIFICANCE AND IMPLICATIONS OF KEY FINDINGS FOR GUIDANCE

### Young Jewish Adults

Counselors providing educational and vocational guidance services at BBCCS offices are deeply concerned with career choice and life styles. In the 1961 study of the College and Career Plans of Jewish High School Youth, carried out in cooperation with the B'nai B'rith Women, Jewish affiliated high school students indicated that Professional, Technical, Managerial, and Proprietor careers were their primary occupational choices. In 1969, as young Jewish adults, those respondents who were employed had generally followed these choices. Moreover, their employment was significantly different from that of the general population of males of the same age in the U.S.

This data clearly indicates the relevance of educational and vocational counseling for Jewish teenage youth. It would appear that early career aims were generally followed. Professional counseling that provides realistic educational and vocational information can help their choices. This can be demonstrated by the large increase in persons choosing jobs in sales. This apparently represents adjustment to employment opportunities. A problem in decision-making is being able to make realistic career choices.

Beardslee, et. al. (1967) point out, however, that stereotypes of occupations that emerge in talk with high school and even college youth, are not always very close to the 'reality' represented by the guidance literature generally available to them in an expanding, changing, technological world. A similar conclusion was reached by the Opinion Research Corporation, that found "teenagers felt that they could use more information on job opportunities . . ." and that, instead of the situation improving, "seniors and juniors in 1970 feel even less well-informed than did members of the class of 1964." In short, merely providing access to information without parallel access to counseling, does not seem to yield the desired effect.

Extensive work with Jewish youth is needed because their aspirations are markedly different from those of the general population. Their rationale for selecting careers is different. They are forced into a position of seeking more highly specific assistance in a world where vocational information and in-depth counseling help are already documented as being scarce commodities. Some data are available, however, to guide those who would help these young Jews.

As noted in both 1961 and 1969 surveys, the single most important factor influencing occupational choice among Jewish youth is the "desire to help others." This "helping instinct" has not been to the complete denial of self-interest. The above factor is closely followed by a "desire to use special aptitudes and abilities" and a "desire to achieve high earnings." Self-interest is not necessarily damning. The greatest contribution an individual is likely to be able to make is in using his own unique combination of skills to help his fellow man. No two of us are alike. If Jewish youth are indeed different, then intensive and systematic efforts must be devoted to establishing new ways of scoring and interpreting psychological, aptitude, ability and interest tests so they will have more accurate meanings for them. This may involve extensive testing by skilled professional counselors. Further, these efforts cannot occur at just any point in time. The detection of special abilities and potential during the entire period of psychological and emotional development plays an important part in the selection of coursework.

In a real world that demands survival, a balance between "helping others" and personal demands may be found to everyone's benefit. Career choices, however, must avoid occupational selections that will become technologically obsolete. Careers should challenge youth and use their special interests and abilities. One can also select "helping" occupations that provide decent incomes. If Jewish youth are to be given meaningful career assistance, they must be offered programs that aim at providing factual and timely career information, specialized tests and norms, and well-trained counselors in a Jewish setting who are particularly sensitive to the special needs of their clients.

The BBCCS efforts in this area have been significant. Much more can be done by a systematized program of locating jobs and referring students to these opportunities. B'nai B'rith leadership can be particularly helpful in this respect. Perhaps more counselors could be employed in coordinating the inter-relationship of inquiring students and employed adults in the community to provide special work and curriculum experiences. Indeed, the involvement of more Jewish adults and counselors in aiding youth may also lessen the impact of one of the factors leading to possible disaffiliation from Judaism. Programs by, for, and involving Jewish youth and adults may tend to reinforce religious identity as well as provide the vocational assistance the former need at crucial periods when the youth are away from home in a college atmosphere.

However, merely selecting a suitable career choice doesn't make it an accomplished fact. In most cases, particularly for Jewish youth, this implies a college education as the primary intermediate step between choice and implementation. In 1961, more than 90 percent of the youth

surveyed indicated they planned to attend college. In 1969, 95 percent either were in, or had already attended college.

For a substantial number of Jewish youth, entering college begins rather than ends the processes of serious vocational decision-making. About one-third of all college attendees changed their major field of study by the time of this survey. Fifty percent of those changing majors did so because their original choice was of insufficient interest, 15 percent because it was too difficult, and 11 percent because they discovered that employment opportunities in the career field were too limited. "Insufficient interest," "too difficult," and "lack of opportunities" may result from an imperfect understanding of an occupation due to vague career information. A closer look at the data can highlight the magnitude of the problem and the importance of initiating new, creative programs to do something about it.

The 11 percent of those who changed majors because of limited opportunities in that field may have been substantially reduced if these students had known that their chosen careers were about to pass into oblivion with the buggy whip and the harness maker. In short, vocational guidance activities and career development cannot just stop because a youth is ensconced in a college or school somewhere.

College attendance is not the answer for everyone's educational and vocational problems. More than 15 percent of college attendees dropped out, and almost 5 percent of the total group never went to college. Are these Jewish youth less valuable than their peers on their way to a diploma? Should vocational services be only for the college-bound? An answer of "No" to these questions calls for programs directed at identifying and assessing abilities, aptitudes and interests, as well as providing valuable information and experience upon which to make appropriate career decisions.

Counselors really need assistance to serve this minority of Jewish youth. As little as is known in depth about assisting college-bound youth, even less has been developed for the non-college-bound adult. The reason for this circumstance is obvious. First, most Jewish youth go to college. Therefore, the emphasis has been upon studying them. Second, it is a lot easier to study college youth, since they are all in one place and can usually be "handled" as a captive audience. Third, college-acquired careers have more "status" and are more acceptable to most Jewish parents.

Even Jews do not study in depth the problems of non-college Jewish youth. Jews, surprisingly enough, have made it more difficult for government agencies to assist. In the necessary drive against anti-Semitism in the world of work, Jewish organizations have lobbied for prohibitions against religious identifications in job surveys and employment applications. One by-product of instituting this prohibition is that even less is known about where Jews are employed than was known in the past.

Every individual is of major concern to a vocational counselor. For the 15 percent of non-college graduates in this study, some of the reasons for their plight are known: poor grades or health, lack of funds, etc. Not all of these youth fare badly, however. Some young Jewish adults who are not college graduates succeed in their career efforts. Their career goals may not require college (11 percent) or they found their "helping" career in a successful marriage (38 percent of the women who did not complete college). But these latter youth are not the ones who need specialized help. The challenge of developing and carrying out special studies for this minority group of Jewish youth must be initiated by organizations such as the BBCCS.

Jewish organizations can do what the government and other organizations are not doing. Local job surveys, investigation of Jewish youth away from college, and specialized tests aimed at job placement with norms particularly applicable to this group, are some services that may be provided. The development and implementation of the same range of services now provided to the college-bound should be provided to the non-college bound.

### The Case For Women

The women in this study–both the mothers and the young women–are participating in a fundamental social change in our society. This social change is the growing proportion of women who work outside the home. The young female respondents in this study are apparently well on their way to joining the rest of the female population in participating in the "three careers of women." The first career will take place after they have completed their education. The second career will occur after they marry, when they leave the labor force temporarily to raise a family. The third career takes place when they re-enter the labor force after their children are grown. About half the mothers of the respondents were in the labor force in 1969. It's most likely that an even higher proportion of their daughters will work when their children are of high school or college age.

Organizations and persons concerned with counseling of women must take into consideration this development. Too often, counselors of women have failed to recognize the long-term work careers of women. Too much effort has been devoted to short-term needs of women. Women who are about to re-enter the labor force to begin their third career need special counseling and placement services. A considerable number of the women respondents in this study have re-entered college to take graduate and professional training. This again demonstrates the need for different types of counseling than now seems to be available.

Jewish working women have always played an important part in the history of Judaism. Those who have kept the chronicles have usually given them credit for their accomplishments and their abilities (Duckat, 1971). The last chapter of Proverbs could probably only have been written in a society where intelligence, skill and attainments of working women were highly appreciated. This praise, the highest expressed by the Bible, has resounded through the years:

> "Give her the fruit of her hands,
> And let her works praise her in the gate."

With this heritage, it should not be surprising to note that about the same proportion of women as men aspired to professional-technical careers. The significant differences appear in a much smaller proportion choosing proprietor-manager and a much larger number selecting clerical occupations.

The world and our society are undergoing a change with respect to women's role, status and function in the world of work. Women are as bright as men on all psychological and educational measures. Why, then, should men expect them to be content with and choose significantly lower level occupations?

Close to half of the Jewish youth in colleges are probably females. Enter the outer offices of most business establishments and nearly all of the clerical and lower level workers are women. Go into "executive country" and all the men "magically" reappear. One doesn't need to perform statistical tests to know that some policy, other than selection on the basis of ability, is operating.

Consider these facts:

* It costs as much to educate both sexes in the same curriculum.
* Guidance for both sexes also costs approximately the same amount.
* Jewish women go to college, according to this survey, at about the same rate as Jewish men.
* Jewish women graduates do not enter the same occupations or, even if they do, do not enter into the same roles as their male counterparts.

The case for improved and definitely more forward-looking guidance services for women probably cannot be made much stronger than that.

When these Jewish youth were in high school (1961), one out of every three of their mothers held a job outside the home. In 1969, 50 percent of their mothers had entered the job market. This is a much faster rate of entry into the vocational world of work than for U.S. women as a whole. Add this to the fact that about half of the respondents in an American College Testing Research Report (Baird, 1969) listed their families as the primary source of support for college. You can see one of the most probable reasons that these mothers work. It is somewhat ironic that mothers must use their education at a relatively low level of the occupational scale to support their children who seek an education they hope to utilize in the world of work.

Should B'nai B'rith Career and Counseling Services develop new, special, creative counseling programs for women? Ask the women who belong to the B'nai B'rith Women, without whose assistance the data for this book would never been collected.

### Parents of Jewish Youth And Career Counseling

Youth often perceive parents as a non-relevant source of career guidance. Where could they turn for more relevant information? BBCCS can help fill that need. In addition, concerned parents who know that they are too busy to keep up with the changing world of work can support BBCCS and similar agencies to provide this critical career counseling service to their children.

A trained counselor can counsel students as well as provide up-to-date reliable data. In this manner, Jewish youth can exercise free choice as young adults. They can consider, in the best possible milieu, the pros and cons of factual information about jobs, earnings, aptitudes, abilities, etc., and select the career that will deeply affect their lives. In this way, parents can remain overtly passive while actively supporting the organization they designed to do this particular task.

Because of the complexity of counseling and the difficulty of developing guidance information, many Jewish parents and Jewish youth are fortunate in having access to BBCCS. Perhaps parents can no longer expect to direct their children's lives, but they can influence them *objectively* by providing resources and know-how in an organization that can, even if Jewish youth at times prefer not to recognize their parents' contribution.

### Judaism And Youth

In addition to career issues, other aspects of Jewish youth are becoming of increased concern. These other areas are: marriage, intermarriage, divorce and participation in Jewish life. As noted earlier, more than three-fifths of all the respondents were already married by age 25 (1969). Their divorce rate, however, after less than five years of married life, was rapidly approaching that of their parents, who are probably twice their age. In a related context, about 13 percent of the respondents married non-Jews, a significantly higher percentage than the preceding generation.

Maier and Spinard (1958) found a correlation between an affinity for one's family and a reluctance to intermarry. Does this mean that higher divorce rates lead to a lessening of family solidarity and a consequent increase in intermarriage among the second generation? If so, what is causing the divorces? These and other related questions are beyond the scope of this particular study. Nevertheless, answers to these questions are fundamental to continuance of a Jewish-oriented counseling service and can be pursued by BBCCS.

Symptomatic of this same issue, i.e., relationship with Judaism, are some other significant figures. This study has many implications for those concerned with maintaining attachment to Judaism. For parents interested in their children's attachment to Judaism, this study shows that the proportion of Jewish friends their children have while they are adolescents may have a highly significant impact. Those children who had few Jewish friends while in high school are less likely to take into account the number of Jewish students and organizations in selecting a college. They are also less likely to have Jewish friends while in college or be active in Jewish organizations. Furthermore, they are more likely to date non-Jews and marry outside their faith. This finding accentuates the need for Jewish youth organizations to make a far greater effort to reach Jewish youngsters during their adolescence. Further, only one in six Jewish youth report taking advantage of a campus Jewish-oriented organization, although almost all colleges had at least one.

While there appears to be a recognizable problem of apathy about holding onto Jewish heritage and tradition, there are certain facts about these issues that put a vocational guidance organization such as BBCCS in an important position:

* The intermarriage rate is much higher in small locales than larger urban areas in which a denser Jewish population offers increased support for marriage within one's religion (Rosenberg, 1959).
* The decision to intermarry usually occurs at an age when young adults are not at home or in a recognized Jewish environment.
* The more open (questioning) the society, the more likely the religious disassociation (Davis, 1964).

BBCCS works primarily with teenage and college youth. These are the Jews who are about to be subject to all of the above conditions. Therefore, they are most in need of increased support and identification with other Jews.

Reviewing the three factors above, certain things become obvious. Many colleges tend to be in smaller towns, away from family and known religious associations. In leaving home, just at marrying ages, young Jews who particularly attend college in such large numbers, are thrown into an environment which favors assimilation rather than adherence to old beliefs. Lastly, no more "open" society can be found than that of a university. Here the questioning, searching attitudes of the scientist are taught. This point in the lives of Jewish youth may be the most important, not only for the vocational life style, but also their future as Jews. BBCCS that is already interacting with youth at this critical juncture must rise to the challenge of providing these young adults with an increased Jewish identity.

Combine increasing intermarriage with a lower than average birth rate and the problem of Judaism in the United States is one of enormous magnitude (Rosenthal 1961). While it may be of little comfort to Jews, it should be noted that precisely the same problem confronts the Protestants who are in the majority (Pawel 1971). It appears that intermarriage is another kind of "dropping out." Other religions are having difficulty holding their own, as well.

For BBCCS, as well as other Jewish organizations, the implications are clear. Either a Jewish identity is maintained, or the persons in need of services may well be referred to other non-sectarian agencies. Without Judaism as a central theme in *all* aspects of youth growing up, there may not be any Jews to worry about.

Jewish organizations on college campuses have to widen their appeal and serve a wider range of Jewish groups if they are to have an effect on the Jewish population. Many of the Jewish students in this study indicated that they received little or no spiritual guidance from rabbis while in college, even though rabbis were located on or near campuses. Religious leaders should consider new approaches to reach a larger proportion of Jewish college students.

For example, the children of families that were not broken by divorce, separation or death, appeared to have a much stronger attachment to Judaism than children in families in which both parents were not present. Jewish organizations concerned with maintaining ties to Judaism of the younger population should recognize the need for special attention to families with one parent missing.

## XI. GUIDEPOSTS FOR ACTION AS SEEN BY BBCCS

All organizations which deal with Jewish youth must reappraise their programs to determine their relevance during this period of social change. Important further guideposts for action by the B'nai B'rith Career and Counseling Services, the B'nai B'rith Youth Organization, B'nai B'rith Hillel Foundations, Jewish Community Centers and other organizations concerned with Jewish youth are highlighted by this research. Policies and practices of the BBCCS in the decade ahead will be guided by the facts gathered in this 8-year Followup Study of "The College and Career Plans of Jewish High School Youth," carried out in cooperation with the B'nai B'rith Women.

What significant data did the survey reveal? How can we meet the needs of Jewish youth, as expressed in their answers to the questionnaire?

One of the most important findings of this study is the need for more sophisticated counseling in educational choice, career development and family values. As guideposts for action, the following facts are considered: insufficient counseling, lack of occupational information, particular problems of women, financial needs of youth, insuring special counseling for the non-college bound, counseling of parents, special counseling for problem youth, mobility of Jewish youth, careers in Jewish communal service, and attachment to Judaism.

### A. Lack of Occupational Information

**Significance.** Respondents in both surveys reported inadequate knowledge of the many careers, educational opportunities and occupations available to them. Those students who did have adequate occupational information, particularly from BBCCS sources, found it most helpful. Too often students' awareness of occupations were stereotyped, diffused, or somewhat dated.

**Implications of Findings.** In a rapidly changing world of work, it is essential that young adults have reliable and valid career information. Many jobs and careers are going out of existence, while new ones are taking their places. Since our first study, hundreds of new careers have been initiated, such as plasma-physicist, neutrino-astonomer, job developer, space mechanic, and others that did not exist years ago. It is important that educational and occupational information be presented to young people early enough for it to be meaningful. It is important that their choices lead to careers that can be personally satisfying. It is important that future demands for manpower in the chosen field be considered.

**Current BBCCS Programs.** The National Office of the B'nai B'rith Career and Counseling Services in Washington, D.C., works extensively on research and printing publications related to a wide spectrum of careers and in particular Jewish Communal Service. There is evidence, not only from this study, but from our various BBCCS field offices, that accurate, up-to-date career information has made a difference in young people's choice of careers. At the present time, career information is distributed on a regular basis to libraries at both the Hillel Foundations and the B'nai B'rith Youth Organizations. The BBCCS publications are widely used by schools and state and federal governments. In hundreds of career conferences held all over the country, BBCCS publications are particularly in demand and used because of their quality and appeal for young people.

**Unmet Guidance Needs.** Shortage of adequate funds and staff prevents BBCCS from publishing as many career publications as is deemed necessary. For example, publications such as the "Prep School Guide for Jewish Youth" and the "College Guide for Jewish Youth" are not up-dated and revised as often as judged necessary because of lack of funds. In the future, BBCCS career publications may be aimed at young people at the elementary school level, not for purposes of career choice, but to present to them a preliminary picture of the world of work. Research indicates that insights as to career possibilities may be envisioned at an earlier age. The U.S. Office of Education is launching a major program on Career Education designed to teach youngsters about the world of work at a much earlier age than heretofore. This will also mean that school work and various subjects may take on greater meaning as young people see pertinent relationships between school subjects offered and the changing world of work.

### B. Insufficient Counseling

**Significance.** Insufficient counseling received by the Jewish youth in this study was documented in both the 1961 and 1969 surveys. While in high school, many students apparently received little counseling and orientation. They had little exposure to the wide variety of educational and vocational options available to them. The result of this appeared to be an overly large number of curriculum choices ending in a high rate of changes in major courses of study, as well as some dropouts.

**Implications of Findings.** Since school counselors, at present, appear unable, because of large case loads, to serve

their students in depth, there are indications that BBCCS should establish programs of earlier identifications in order to initiate further preventive and development counseling. There appears to be a need for starting pilot counseling programs at the elementary school level rather than primarily at the high school and college levels, where it takes place at present in our various BBCCS field offices.

**Current BBCCS Programs.** Current BBCCS programs are geared to help primarily high school and college youth. Much of our individual counseling and our group guidance activities are devoted to Jewish youth seeking a college education. Our BBCCS adult advisors, consisting primarily of B'nai B'rith members, complement and supplement the work of our professional counselors. They help young people from their practical vantage point in relation to both college and career. Many young adults have been exposed to a particular occupation by a person moderately successful and adjusted on his job. Young adults interested in law, architecture, medicine, as well as many other fields of endeavor, may spend half a day or a day, once or twice a month, with an interested B'nai B'rith member who is already successfully employed in this type of business, craft or profession.

B'nai B'rith lodges and B'nai B'rith Women chapters, through the Career and Counseling Services chairmen, sponsor, with BBYO and local B'nai B'rith Hillel Foundations, bus tours or college caravans to visit various colleges. This sort of activity rarely takes place in the public schools.

The BBCCS College Advisory Panels, consisting primarily of B'nai B'rith men and women, are most helpful. B'nai B'rith college and university alumni help young people interested in attending a particular school by providing up-to-date published literature and background information from their own experiences.

Many of the BBCCS publications are self-help publications. This helps to make up for the fact that, in many school systems, there still are not sufficient numbers of professionally trained counselors doing a job in depth for young people in relation to college and career. The following is a list of a few of these publications, oriented to provide information for the high school and college student to help them in exploring their career goals:

"College Guide for Jewish Youth"

"Latest Information on Scholarships in the Space Age"

"Student Aid Planning in the Space Age – A Selected Bibliography"

"A 'Starter' File of Free Occupational Literature"

"Seven Steps to Finding Your Place in the World of Work"

"Student Aids in the Space Age – Educational Resources for the Handicapped"

"Student Loans Aid Middle Income Families"

"Role of B'nai B'rith Career and Counseling Services"

"Tell It Like It Is"

"Part-time, Summer and Volunteer Jobs for Jewish and Other Minority Group Youth"

"Three Steps for College Entrance"

Young people who have gone on to college are invited back by the local BBCCS office to speak to juniors and seniors in high school who are considering college. It is a program of peer speaking to peer. The counselor's role is primarily that of moderator. In a number of BBCCS offices, young people who have gone on to college tell of their experience in a patterned interview. Interviews are taped so that young people appearing for counseling at a specific BBCCS office can hear the reactions of earlier applicants to their college experience. These interviews are intended to give Jewish young adults a peer picture of a college that cannot usually be gleaned from most college books and periodicals.

**Unmet Guidance Needs.** At the present time, it is estimated that less than 10 percent of affiliated Jewish youth are receiving counseling from Jewish professionally sponsored services that can be helpful in planning for their college and careers. A large proportion of Jewish youth are not receiving counseling from any source, which indicates the need for more professional services. Efforts also seem indicated for further research and demonstration programs for those Jewish youth (approximately 5 percent) who do not go on to college at all. Extended efforts have been made by the organized Jewish community on behalf of college-bound Jewish youth. Less service has been offered for those who hear a different drummer and, for various reasons, do not attend an institution of higher learning. Extending present BBCCS programs can cover additional Jewish young people who are unaware of our services.

### C. Counseling for Three Careers

**Significance.** The women in this study, both mothers and daughters, are participating in a fundamental social change in our society. This social change is the growing proportion of women who work outside the home. Most will have a "first career" upon completing their education. The

second career will occur after they marry and leave the labor force to raise a family. The third career begins when many women re-enter the labor force as mothers of grown children. More than one-half of the mothers in this survey have already done so. This trend suggests that the daughters will probably work in even larger numbers when their children are in high school.

**Implications of Findings.** There appears to be a need for further and better guidance for Jewish girls, beginning at the elementary school level. Since all indications point to more Jewish girls assuming three roles – mothers, wife and creative careerist – this means that counseling for women cannot be the same as it is for boys. The complexity of counseling for women, with its career discontinuity that is usually not reflected in the counseling of boys, must be taken into consideration in BBCCS counseling and programs.

**Current BBCCS Programs.** New, specialized counseling has recently been initiated for girls and young women who came to our various BBCCS offices. In a number of BBCCS offices, specialized programs have been initiated to help women who are going back to work. A program of reassessment of their potential and what they can do after having been out of the labor market for many years is offered.

The National BBCCS office has also gone through two pre-testings of an Attitude Questionnaire for Women that is proving very helpful in the counseling of young girls and their three possible roles during their lifetime.

Girls who have completed their first year at college are part of a sample of young adults called in to tape in a patterned interview, their personal reactions to college experiences. BBCCS College Advisory Panels, consisting of B'nai B'rith Women, as well as B'nai B'rith men, have proven helpful to the specialized needs of women and young girls in search of a college and career.

In recognition of the special counseling needs of women, BBCCS is preparing a new career booklet on counseling girls and women over the life span – a guide for Jewish and other minority groups. This is being written by one of our BBCCS professional staff who has a Ph.D. degree in psychology and whose doctoral thesis was on this subject. He has been assisted by National BBCCS staff and some nationally known women counselors.

**Unmet Guidance Needs.** At the present time, young men are seen in greater numbers than young women at some of our BBCCS offices. It is important that parents, and girls themselves, realize that these opportunities are available. Our BBCCS offices can provide the specialized services they need. Followup studies of girls and women will be undertaken by various BBCCS offices to see how we can be of further help in this particular area. At the present time, far too many women are paid less for comparable jobs than men. BBCCS will also attempt to mold public opinion so that additional career opportunities now closed to qualified women are made available. This can take place at school and community conferences, professional conferences, and as part of the programs of various professional and fraternal organizations.

### D. Counseling the Non-College Bound

**Significance.** About 5 percent of all Jewish youth in this survey never attended college. More than 15 percent of the total college-bound dropped out. There are very few special programs by Jewish agencies, including test development, that are directed at this approximately 20 percent of Jewish youth who do not complete college.

**Implications of Findings.** This non-college bound group often hears a different drummer. With most of their co-religionist peers going on to college, their self-concept may be downgraded. For many reasons, they may feel that they did not want to follow this road. This group must not be neglected at the expense of the college-bound. With the new thrust on career and vocational education, more Jewish young people may be taking this route. There are already some indications of Jewish youth who are dropping out of college or, upon graduation, decide to be a carpenter, auto mechanic, or electronics technician. Research and demonstration for the non-college bound are needed because other areas, particularly the college-bound youth, have been much more adequately studied and researched.

**Current BBCCS Programs.** Some of our BBCCS publications are related to those Jewish youth who are not going on to college. Our career conferences do contain opportunities for the non-college bound, but are, nevertheless, weighted heavily on the side of the youth who do seek higher education. At least one BBCCS specialized publication has been issued and highlighted guidelines for counseling the non-college bound.

**Unmet Guidance Needs.** BBCCS offices must take a new, hard look at our Jewish youth. They should also try to attract more young people who are not going on to college and who do not avail themselves of the counseling services offered by our BBCCS offices. More group and individual counseling should be directed in this area. More information can also be provided in our BBCCS libraries for this segment of the population. New BBCCS career literature for the non-college bound should be published in the decade ahead so that this group understands more accurately the options that are available to them. Much effort will be needed to help change parents who pressure young Jewish youth in the direction of college, when they wish to work in the non-college area.

**E. Counseling for Special Programs.**

**Significance.** Because a significant proportion of Jewish young men and women interrupt their college careers, there is a need for counseling by private Jewish organizations of young adults outside formalized school systems. These Jewish youth, once having lost contact with their last school, may need special assistance in relation to their re-entry into an appropriate educational program.

Although this study did not specifically ask questions about drugs, a number of young people volunteered comments about their use of drugs. This has also been corroborated in another study by twenty BBCCS offices on the use of drugs.

**Implications of Findings.** A significant number of Jewish young adults drop out of college and do return at later intervals. These young people are trying out different life styles. It is important that these Jewish youth know their options prior to dropping out and what alternatives they have once they have returned to an educational institution. Many of these young people need to know what is the maximum time out of the system they may take without loss of time in changing majors, credit for experience gained on the job, volunteer activities, travel, etc. This sort of information is not readily available at the present time.

There is evidence that Jewish youth are involved in the use and abuse of drugs. Students attending out-of-town colleges have increased independent opportunities and decreased parental influence. Evidence from halfway houses treating Jewish youth, and our work in individual and group counseling in our twenty BBCCS offices, provides support for the assertion that there are significant numbers of talented Jewish youth who at this point in time are copping out with drugs.

**Current BBCCS Programs.** At the present time, a small number of the dropouts do return or come for the first time to our BBCCS offices for individual counseling. Some of our career conferences outline opportunities for people who have been to college and have dropped out. Some of our BBCCS publications are particularly oriented to young people who have dropped out of college and are interested in volunteer work of one sort or another. Different career pathways, both paid and of a voluntary nature, have been explored in briefs published by the National BBCCS office. These range from career booklets on opportunities in the Peace Corps and VISTA, to a book entitled, "Part-Time, Summer and Volunteer Jobs for Jewish and Other Minority Group Youth."

A number of BBCCS offices are conducting drug dialogues between parents and children, moderated by BBCCS Directors or counselors. It is part of a program on life styles and an effort directed toward greater communication between adults and young people. BBCCS rap sessions on this subject in Hillel Houses and Jewish Community Centers have helped adults and young people to discuss drug use and abuse from their own vantage points.

**Unmet Guidance Needs.** New BBCCS non-college career material should be prepared and BBCCS counselors become conversant with the problems of youth who drop out of college. Counselors should know of the new options that are available to these youth, particularly in the area of vocations for social change. New emphasis may be needed on these changing aspects, since in the future, many of these older young adults will be married. Some will have families. Adequate student aids will be necessary for these young people without financial resources to re-enter an educational institution.

A sizeable number of Jewish youth who have dropped out of college have not received counseling, either in high school or college. Efforts made to reach these young adults earlier in their educational career may help maximize their potential and minimize their limitations.

**F. Financial Need**

**Significance.** The lack of money has kept only small numbers of Jewish youth from entering or completing college, but there is still an apparent need for income while attending. Student earnings from part-time work and scholarships have been helpful to Jewish students, although financial assistance by the individual Jewish family remains the primary source of financing. With the increasing annual cost of attending institutions of higher learning, middle class Jewish families are caught in a financial bind. More middle income Jewish families are sending their sons and daughters to junior and community colleges. Even though expenses are considerably less, they are finding the financial struggle a most difficult one.

**Implications of Findings.** Unless college and other forms of education beyond high school are made as free as high school, which is not likely in the near future, the number of Jewish youth and families who need financial help for their children will probably increase during the decades ahead. Further efforts must be made now to insure the future of Jewish youth with ability and interest for further learning, by helping them to get financial aid.

**Current BBCCS Programs.** Our current BBCCS programs are geared to help college-bound youth as much as possible. Individual counseling and our group guidance activities are devoted to youth seeking higher education. BBCCS provides additional help in getting scholarships and loans and part-time and summer jobs for its counselees.

Many of our BBCCS publications, such as "College Guide for Jewish Youth," "Latest Information on Scholarships in the Space Age," "Student Aid Planning in the Space Age – A Selected Bibliography." "A 'Starter' File of Free Occupational Literature," "Student Aids in the Space Age – Educational Resources for the Handicapped," "Student Loans Aid Middle Income Families," "Role of B'nai B'rith Career and Counseling Services," "Part-Time, Summer and Volunteer Jobs for Jewish and Other Minority Group Youth," "Three Steps for College Entrance"' and "Tell It Like It Is" are concerted efforts to help Jewish families maintain college and other educational aspirations of their sons and daughters, interspersed with an undergirding of up-to-date information on student aids.

**Unmet Guidance Needs.** Financial help for re-entering college, particularly for girls and women, has long been neglected. This area can be of particular help where some Jewish youth drop out for a year or so and then decide to go back to college and need funds to do so. Further efforts of our BBCCS offices in exploring summer and part-time work opportunities for youth should be initiated. In addition, further specialized BBCCS publications along these lines to supplement the ones we already issued, are indicated. Additional efforts and specialized placement, job-finding, and resources publications to help youth in this area appear needed. Further scholarship and loan efforts by B'nai B'rith lodges and B'nai B'rith Women chapters for needy Jewish youth are also indicated as living and tuition costs increase.

### G. Counseling Parents About Occupations and Careers

**Significance.** Jewish parents must be made aware that most of their children will not select the occupations that they did. Many choose careers with which their parents have little familiarity. Many students surveyed, moreover, expressed resentment of the pressure put upon them by their parents, who only know about, or were content with, traditional prestige occupations.

**Implications of Findings.** Parents must be aware that in a changing, technological society they cannot be as helpful as they were in the past in guiding their children toward making an appropriate educational and career choice. Parents should be made aware that, in many instances, their children need professional counseling services. A well-trained Jewish educational and vocational counselor can tell it as it is. The implications of this study also show that, where parents try to exert too much pressure, it may be reflected, perhaps, in further school dropouts of Jewish youth and a widening generation gap.

**Current BBCCS Programs.** Parents' courses held in various BBCCS offices are attempts to help parents become more sophisticated in understanding their children's goals and aspirations. Jewish youth brought up mainly in an era of affluence, have new ways of relating to life styles and career goals that are very different from those of their parents. In addition to parents' courses, open forums are held with panel members representing both Jewish youth and parents. Dialogues take place on important subjects, such as college, drugs, careers and life styles. BBCCS directors act as moderators in trying to have youth and adults speak to one another in greater depth. They help bridge some of the communication gap that exists today in many Jewish families.

**Unmet Guidance Needs.** Further counseling programs should be available to Jewish adult groups who can profit from consultation or group sessions. This is particularly necessary for those parents whose children are approaching career choice. Further involvement of adults and peer groups in relation to the world of work should be given to young people earlier in their schooling. This exposure to the world of work earlier, as well as earlier counseling, may well lead to a more appropriate educational and career choice later on.

Further development of part-time, temporary and summer BBCCS programs already initiated, should be further encouraged. For growth, development, and self-actualization, Jewish youth can be exposed to widely varying occupations earlier in their educational experience.

Further effort should also be made to see that Jewish parents bring into their home libraries, material on Jewish careers and other career opportunities. This is particularly true for those publications that may make the transition of Jewish youth from education to the world of work more realistic.

### H. Mobility of Jewish Youth

**Significance.** This follow-up study convincingly showed the great mobility of Jewish youth, both in the college attended and in the changing of residences, from the original 1961 study to the 1969 followup. This continual severing of social and familial ties seems to weaken those factors that operate to produce Jewish self-identification, as well as create wholely new classes of adjustment problems.

**Implications of Findings.** The fact that large numbers of Jewish young adults go to college away from home provides them an added opportunity for greater independence. At the same time, contact with their parents is necessarily limited. This thrust is in contrast to those youth who attend school in their home town or at a *relatively* closeby institution. A number of Jewish students also take their junior year abroad.

**Current BBCCS Programs.** Much of our individual and group counseling activities related to college explore in depth the new life styles that young adults will meet in college for

the first time, particularly since vast numbers of Jewish youth in this study do attend college outside of their home town.

A number of our BBCCS publications specifically orient Jewish young people to these new experiences. Up-to-date information is present in our revised College Guide and other BBCCS publications so that they will know what to expect.

**Unmet Guidance Needs.** Since the trend will continue in the foreseeable future for Jewish youth to attend college in other areas than their own, more BBCCS career materials in depth dealing with adjustment to the college and graduate school experience is needed.

It will be necessary for us to accelerate BBCCS Outreach programs in many parts of the country. Jewish youth in smaller communities appear to travel even larger distances to college. Counseling services in these areas are not at a par with those in the larger urban communities. BBCCS Outreach programs provide specialized individual and group counseling services to these small areas. These programs may make it easier for Jewish youth living in smaller communities to meet the accelerated complex issues that a young adult Jewish person must face upon entering college.

Some research may also be initiated to compare the experiences and life styles of young Jewish adults who attend college in their own area and those who travel to colleges some distance away from their parents' homes.

### I. Careers in Jewish Communal Service

**Significance.** Since the initial 1961 study, the percentage of Jewish youth in this group who had originally expressed an interest in Jewish communal service dropped by more than 66%. However, a great number of Jewish youth who had *not* previously expressed interest in this area were doing so in 1969. The need for qualified Jewish young adults to enter the field of Jewish communal service is perhaps greater than ever before.

**Implications of Findings.** It is important for us to maintain a steady flow of outstanding Jewish young men and women who will ultimately provide the leadership for Jewish communal service. It is up to this small group, the professionals, to provide leadership in the area of maintaining Jewish heritage and identity. There are many reasons that a way must be found to encourage interested youth to enter Jewish communal service.

**Current BBCCS Programs.** A great deal of specialized activity, involving individual counseling and group guidance activities and our publications, relates to the field of Jewish communal service. Special information on student aid is also available from the National BBCCS office and our various BBCCS field offices for young Jewish adults who are interested in entering the field of Jewish communal service.

**Unmet Guidance Needs.** It appears important for us to discover the reasons for the drop in interest in Jewish communal service as young people move on to college and graduate school. Further demonstration programs may be indicated at certain critical times so that Jewish boys and girls who are qualified and are considering a career in Jewish communal service do not drop these plans because of a lack of reliable and accurate information about the career and self-actualization opportunities available to Jewish youth today in Jewish communal service. BBCCS films and other audio-visual aids, as well as new specialized career briefs in this area, may help alleviate the loss of qualified Jewish young adults who go into other fields of endeavor and who could have otherwise made a strong contribution to this essential field.

### J. Attachment to Judaism

**Significance.** Certain trends bearing on continued attachment to Judaism are known. For parents interested in their children's attachment, the data suggests that the proportion of Jewish friends during adolescence has a significant impact. Those children who had few Jewish friends while in high school are less likely to take into account the number of Jewish students and organizations in selecting a college. They are also less likely to have Jewish friends while in college or be active in Jewish organizations. Further, they are more likely to date non-Jews and marry outside their faith.

**Implications of Findings.** The intermarriage rate, at the present time, is about 13% for affiliated Jewish youth as measured by this study. Dating patterns for those Jewish young adults not married show a great deal of dating with non-Jews. The intermarriage rate may increase unless certain creative steps are taken in the very near future.

**Current BBCCS Programs.** BBCCS sponsors hundreds of colleges and career conferences annually. "A Career Conference for Your Community" has also been published by BBCCS that is the standard guide on this subject. Some of the BBCCS publications like the "College Guide for Jewish Youth," published in cooperation with the B'nai B'rith Hillel Foundations, provide specific information as to the number of Jewish students on campus, kosher facilities, religious facilities, etc. Every effort is made in all BBCCS publications to give pertinent information so that Jewish youth know where other Jewish youth are and what Jewish facilities are available.

This same information is also available in our "Prep School Guide for Jewish Youth." More and more Jewish families are considering or will consider prep schools for their sons or daughters during the decade ahead. The BBCCS works very closely with the BBYO and Hillel, as well as other Jewish organizations in a Jewish setting, so that college and career plans of Jewish youth can be initiated with the thought of being with their co-religionists.

Special effort is made in all of our BBCCS offices and in our publications to direct qualified youth to careers in Jewish communal service. Every effort is made to attract top quality Jewish youth to Jewish communal service as a career. These, in turn, will undergird the Jewish communal service movement in the decades ahead.

**Unmet Guidance Needs.** The statistical findings, as well as clinical observations, accentuate the need for Jewish youth organizations to make even greater efforts to reach Jewish youth during their adolescence. Further efforts to increase the number of affiliated youth in all Jewish organizations seems indicated. It also means that more of these Jewish affiliated youth need to be exposed to career opportunities, including Jewish communal service, in a Jewish setting. More parents' courses now conducted by BBCCS are indicated. Parents may more easily recognize that, if they do not provide an adequate model and play a more active role in Jewish life themselves, the prediction may well be that their sons and daughters may ultimately intermarry in greater numbers.

The study also pointed up that Jewish organizations on the college campus have to widen their appeal in serving Jewish groups. More and appropriately professionally staffed B'nai B'rith Hillel Foundations appear indicated to serve many Jewish students who, in this study, report that they received little or no spiritual guidance. It may well mean that new guidance and religious leaders on the college campus are needed as well as new creative approaches to reach a larger proportion of college students.

## XII. VALIDITY OF SAMPLE

The original universe in 1961 was 6,600 respondents. In designing the 1969 follow-up study, the goal was to obtain data from about one-sixth the original universe. In 1969, about 2,300 questionnaires were mailed to those respondents whose names and recent addresses could be obtained from a variety of sources. In order to get current addresses, B'nai B'rith Women chapters were asked to track down addresses through such sources as Jewish youth group records, their own contacts in the Jewish community, school records, etc. Telephone books for smaller cities were used by the B'nai B'rith Women as well as the Washington D.C. professional staff. In all, about 1,125 usable schedules were received.

If no return was received on the first mail-out, two additional mail-outs were made. There is no way of knowing how many of these to whom questionnaires were sent, ever received the mailing. This results from the fact that third class mail was used for each mailing. Although third class mail is normally not returned to the sender, in this case, several hundred questionnaires were returned indicating that the person did not live at the address. An attempt was then made to discover current addresses of these persons, but, for the most part, this was not successful. Therefore, it is not possible to estimate precisely how many of the 2,300 persons actually received a questionnaire. However, it is quite probable that the response rate of those who received the questionnaire was considerably above one-half and probably was close to two-thirds.

In order to determine the representativeness of the respondents, a telephone survey was made on non-respondents. Eight of the key questions in the questionnaire were used in a telephone interview to obtain information from 114 persons in various parts of the U.S. who had not responded to the mail questionnaire. Telephone respondents were compared with mail respondents on: college attendance, spiritual guidance from a Rabbi, vocational counseling since leaving high school, marital status, religion of their spouses, their expectation as to raising their children in the Jewish faith, membership in a temple, occupation of father, and their own occupational choice.

Except for one item, the replies from the 114 telephone respondents were fairly similar to the 1,125 respondents in the mail survey. Because of the similarity, an adjustment was made in only one item to take into account differences between mail and telephone respondents. One of the principal reasons for the non-response telephone follow-up was to determine whether those who did not respond had less attachment to Judaism and Jewish organizations. The one item in which the telephone respondents differed markedly from the mail respondents was whether the spouses of the married respondents were of the Jewish faith. A higher percentage (14%) of the male telephone respondents had married non-Jews than the male respondents (11%) in the mail survey. Because of this difference, male telephone respondents were given the weight of the total non-respondents and averaged with the mail respondents on this particular question. The female telephone respondents had about the same percentage of marrying out of the faith as did those in the mail questionnaire.

A second check of the representativeness of the respondents was made by comparing the answers to key questions by 1,125 follow-up respondents in 1969 with responses made by the 6,600 original respondents in 1961. Responses to questions such as occupation of parents, college plans, exposure to vocational counseling, parents' membership in synagogues, frequency of attendance at religious services, percentage of Jewish neighbors and percentage of Jewish friends, and geographic location were compared. The 1,125 respondents in the 1969 survey were quite representative in regards to each of the above characteristics.

## APPENDICES

A. LETTER REQUESTING ASSISTANCE OF B'NAI B'RITH WOMEN

B. LETTER TO ORIGINAL SURVEY PARTICIPANTS REQUESTING FOLLOW-UP INFORMATION

C. SECOND NOTICE TO ORIGINAL SURVEY PARTICIPANTS

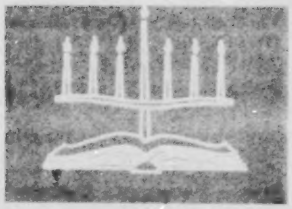
D. BBVS LETTER TO FOLLOW-UP PARTICIPANTS WHO INDICATED NEED FOR COUNSELING

E. QUESTIONNAIRE FOR ORIGINAL SURVEY

F. QUESTIONNAIRE FOR FOLLOW-UP SURVEY

G. SELECTED BIBLIOGRAPHY

APPENDIX A



# B'nai B'rith Vocational Service

1640 RHODE ISLAND AVE., N.W. WASHINGTON, D. C. 20036 [202] 393-5284

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National Director
Washington, D. C.

Dear

Six years ago, 6,600 Jewish high school students completed questionnaires that were tabulated and reported in the College and Career Plans of Jewish High School Youth. Since April, 1968, we at B'nai B'rith Vocational Service, in cooperation with B'nai B'rith Women, have been working on a follow-up survey of the same people that originally participated.

We hope to receive answers to such questions as: Did these youth enter the careers they originally planned to? How many completed college? What percentage are married? Etc.

Considering the mobility of these young people, the B'nai B'rith Women have had remarkable success in locating the addresses of the participants. We have mailed out thousands of questionnaires. However, some have not reached their destination, and others we could not mail because they lacked complete addresses.

In many cases, we are calling on your assistance for the second time. We hope this is not an imposition, as the results of this study will have implications for all those working with Jewish youth. Furthermore, we are so close to our goal of receiving sufficient returns to make the study statistically significant, an additional effort will assure our success.

If you can find the addresses of the people on the enclosed list, please forward this information to us.

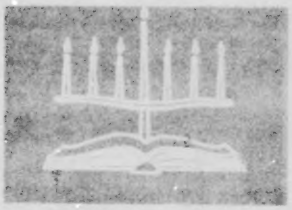
We are always grateful for your cooperation.

Sincerely,

Karen Rose

Mrs. Karen Rose
Professional Assistant
to the National Director

KR:hh



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Philadelphia, Pa.

Dr. S. Norman Feingold
National Director
Washington, D. C.

Dear Friend:

Several years ago, while you were still in high school, you participated in the "Survey of College and Career Plans of Jewish High School Youth." This survey, which collected information on the educational or work plans of Jewish youth after they finished high school, and factors affecting occupational choice, was conducted by the B'nai B'rith Vocational Service in connection with the B'nai B'rith Women.

The findings of this study indicated that Jewish youth had wider occupational and vocational horizons than their parents and resulted in increased counseling activities by B'nai B'rith Vocational Service and laid the foundation for summer job programs. In addition to the important vocational service contributions to the B'nai B'rith and other Jewish organizations, the report of this survey was widely read and used, and won an award as one of the best national guidance publications during the year the book was published.

In view of the interest in this study and the need for additional information about the background, values and vocational choices of Jewish young people, the B'nai B'rith Vocational Service is launching a followup study, in cooperation with the B'nai B'rith Women, of the same persons who by now have made their college and career decisions. We are again asking you to help us collect additional significant data which we hope will describe the experiences and needs of Jewish young persons as they attend college or graduate school and enter the world of work. We believe that the summary of the data collected in the enclosed questionnaire will provide critically needed information to those concerned with programs for Jewish young men and women and make these programs more effective. Of course, information regarding individuals will be kept confidential. Only summary information will be published.

Your cooperation in promptly completing the enclosed questionnaire and returning it in the self-addressed, stamped envelope will enable us to publish our findings in the near future. Your help will be greatly appreciated. Please indicate whether you would like to receive a notice and summary of the findings of this survey.

May we hear from you as soon as possible?

Cordially yours,

S. Norman Feingold

S. NORMAN FEINGOLD
National Director

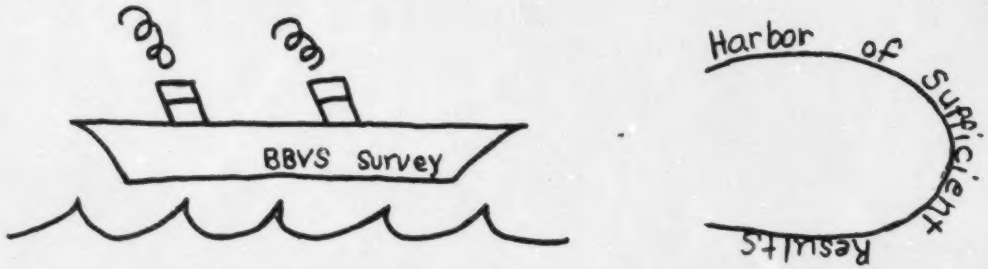
Encls.

... — — — ...

S. O. S.

B'nai B'rith Vocational Service Project
Has Almost Reached Its Destination.

We Need YOUR Help!
We're Almost There




P.S. If you have already completed and returned the Questionnaire, Many Thanks.



APPENDIX C

# B'nai B'rith Vocational Service

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Mrs. A. Louis Segal
Philadelphia, Pa.
Louis Weber
Southfield, Mich.

Dr. S. Norman Feingold
National Director
Washington, D. C.

Dear

Thank you for completing our B'nai B'rith Vocational Service Follow-Up Survey of Career Choices of Young Jewish Men and Women. Your time and effort will help us to provide expanded services for Jewish youth. The results are now being tabulated. Now we would like to return the favor and help you.

In reviewing your questionnaire, I noticed you indicated an area of concern which may be helped through discussion with a counselor. Since your replies are confidential, I have not shared this information. However, I would like to apprise you of the fact that there is a BBVS or other approved counseling agency in your area. If you are interested in seeing a counselor, you may contact:

[name and address of
local BBVS office]

If you prefer, you may return the enclosed form to our office and we will forward it so that someone may contact you.

Again, thank you for your valuable assistance. Let me know if there is anything further that we can do.

Very best regards.

Cordially yours,

S. Norman Feingold
National Director

SNF/rf
Encls.

I would like to be placed on a waiting list for individual counseling services.

NAME: _____

ADDRESS: _____

_____

PHONE NUMBER: _____

OCCUPATION: _____

B'NAI B'RITH VOCATIONAL SERVICE

in cooperation with

B'NAI B'RITH WOMEN

## Survey of

# CAREER CHOICES OF JEWISH YOUTH

The purpose of this survey is to collect information about the educational or work plans of Jewish youth after they finish high school, their ultimate vocational goals, factors affecting their occupational choice and financial assistance needed for educational purposes. It is hoped that this survey will provide vital information needed by organizations which work with Jewish youth.

ALL REPLIES WILL BE KEPT CONFIDENTIAL. ONLY SUMMARY INFORMATION WILL BE PUBLISHED.

(THIS INFORMATION IS TO BE FILLED OUT BY B'NAI B'RITH WOMAN ADMINISTERING THE QUESTIONNAIRE:)

1. Name of organization at meeting where this questionnaire was completed _____ 2. Code _____

3. Name of B'nai B'rith Woman member administering the questionnaire:

_____

4. B'nai B'rith Women Chapter:

Name _____ Number _____

Location _____

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(Ident.) _____ 2 - 6

# SURVEY OF CAREER CHOICES OF JEWISH YOUTH

NAME _____ ADDRESS _____ (___) 7 - 9
Last First City State Code

1. Place check (✓) in box opposite your age at your last birthday.
   1 ☐ 14 4 ☐ 17
   2 ☐ 15 5 ☐ 18
   3 ☐ 16 6 ☐ 19

2. Please check: 10, 11
   1 ☐ Male
   2 ☐ Female

3. Number of other children in your family (Place check opposite total number of brothers and sisters you have): 12
   ☐ 1
   ☐ 2
   ☐ 3
   ☐ 4
   ☐ 5
   ☐ 6 or more

4. Highest grade in school (or equivalent) completed by parents:

| | Father (check one) | Mother (check one) | |
|---|---|---|---|
| 1 | ☐ 8th grade or less | ☐ 1 | 13 |
| 2 | ☐ 1 to 3 yrs. of high school | ☐ 2 | 14 |
| 3 | ☐ completed high school | ☐ 3 | |
| 4 | ☐ 1 to 3 yrs. of college | ☐ 4 | |
| 5 | ☐ college graduate (4 yrs.) | ☐ 5 | |
| 6 | ☐ more than 4 yrs. of college | ☐ 6 | |
| 7 | ☐ do not know | ☐ 7 | |

5. Was your father born outside of Canada?
   1 ☐ Yes
   2 ☐ No
   3 ☐ Do not know

6. If he was born abroad, did he come to Canada: 15, 16
   1 ☐ before he was 10 years of age
   2 ☐ between 10 and 20 years of age
   3 ☐ when he was 21 years of age or older
   4 ☐ do not know age when he came to country

7. Marital status of parents: (check one) 17
   1 ☐ Living together 4 ☐ Father dead
   2 ☐ Divorced 5 ☐ Mother dead
   3 ☐ Separated 6 ☐ Both parents dead

8. Occupation of father: (check one only) 18
   1 ☐ Professional and technical (e.g. accountant, physician, lawyer, engineer, teacher, electronic technician)
   2 ☐ Executive, managerial and administrative (e.g. official of company such as vice-president, credit manager, buyer or government official such as budget or procurement officer)
   3 ☐ Proprietor (e.g. owner or partner of business such as store, restaurant)
   4 ☐ Clerical and related (e.g. clerk, cashier, secretary, bookkeeper)
   5 ☐ Sales (e.g. insurance, real estate, store, auto)
   6 ☐ Skilled worker (e.g. bricklayer, carpenter, printer, machinist, tailor)
   7 ☐ Semi-skilled worker (e.g. truck driver, machine operator in factory)
   8 ☐ Service (e.g. barber, cook, policeman, fireman)
   9 ☐ Farmer
   0 ☐ Other. Specify _____

9. Is your mother now employed outside of the home? 19
   1 ☐ Yes
   2 ☐ No



56

10. If answer to Question 9 is "Yes", is she employed: 20
   1 ☐ full time
   2 ☐ part time
   3 ☐ do not know whether she is employed full or part time

11. Do your parents: (check one only) 21
   1 ☐ own their own home?
   2 ☐ rent a house?
   3 ☐ rent an apartment?
   4 ☐ live with other relatives?
   5 ☐ Other. Specify _____
   6 ☐ do not know status of housing situation

12. Place check opposite your current school status: (check one) 22
   1 ☐ 10th grade
   2 ☐ 11th grade
   3 ☐ 12th grade
   4 ☐ vocational or trade school, not graded
   5 ☐ not now in school but have completed high school
   6 ☐ not now in school but have not completed high school
   7 ☐ Other Specify _____

13. If you are attending a vocational or trade school, indicate your major field of interest: (check one) 23
   1 ☐ Auto repair
   2 ☐ Building trades
   3 ☐ Home economics
   4 ☐ Machine Shop
   5 ☐ Radio and TV repair
   6 ☐ Agriculture
   7 ☐ Distributive occupations
   8 ☐ Tailoring
   9 ☐ Business training (secretarial, bookkeeping)
   0 ☐ Other. Specify _____

14. If in high school, what course of study are you taking? 24
   1 ☐ Academic
   2 ☐ Commercial
   3 ☐ Technical
   4 ☐ Vocational or trade
   5 ☐ Other. Specify _____
   6 ☐ Do not know

15. If you are attending high school, what are your plans regarding college? (check one) 25
   1 ☐ Am quite sure I will go to college
   2 ☐ Probably will go to college
   3 ☐ Probably will not go to college
   4 ☐ Am quite certain I will not go to college
   5 ☐ Undecided about going to college

16. If answer to question 15 was that you will not or probably will not go to college, or are undecided about going to college, which one of the following factors most affected your decision? (check one) 26
   1 ☐ No desire to go
   2 ☐ Lack of money
   3 ☐ Expect to take a job
   4 ☐ Needed at home
   5 ☐ Going into military service
   6 ☐ Getting married
   7 ☐ Do not think grades are high enough to be admitted
   8 ☐ Vocational goal does not require college training
   9 ☐ Other. Specify _____

17. Check answer which best applies to your situation: 27
   1 ☐ Your parents want you very much to go to college
   2 ☐ Your parents prefer that you go to college
   3 ☐ Your parents do not care whether you go or not
   4 ☐ Your parents prefer that you do not go to college
   5 ☐ Your parents will not let you go to college
   6 ☐ You do not know your parents' attitude

## Only those who expect to go to college answer questions on this page (18-24)

18. Number (1, 2 and 3) in order of importance, the three factors which most influenced your decision to go to college: 28-30

1 ☐ To train for future occupation
2 ☐ To obtain a general cultural education
3 ☐ To have social contact with other Jewish young men or women
4 ☐ Because many of your friends are going to college
5 ☐ To please your family
6 ☐ Because you believe a college education will enable you to have higher earnings
7 ☐ Other. Specify _____

19. In selecting your college, will you be (or were you) influenced by the number of Jewish students or Jewish organizations (such as Hillel or Jewish Sororities) in the school of your choice? 31

1 ☐ Not at all
2 ☐ Very little
3 ☐ Moderately
4 ☐ Considerably
5 ☐ Do not know

20. What will your major field of college study be? (check one only) 32-33

01 ☐ Agriculture
02 ☐ Biological sciences
03 ☐ Business e.g. Accounting, Advertising
04 ☐ Dentistry
05 ☐ Education (teaching)
06 ☐ Engineering
07 ☐ Fine Arts (e.g. Music, Art)
08 ☐ Home Economics
09 ☐ Journalism
11 ☐ Law
12 ☐ Literature
13 ☐ Medicine
14 ☐ Nursing
15 ☐ Optometry
16 ☐ Pharmacy
17 ☐ Physical sciences (e.g. physics, chemistry)
18 ☐ Religion
19 ☐ Social Sciences (e.g. history, economics; do not include Social Work)
21 ☐ Social Work
22 ☐ Veterinary Medicine
23 ☐ Other. Specify _____
24 ☐ Undecided

21. How do you estimate the ability of your parents to help you go to college? 34

1 ☐ Can easily afford it
2 ☐ Can afford it but with some sacrifice
3 ☐ Can afford it but with much sacrifice
4 ☐ Can afford it only if I live at home while going to college
5 ☐ Cannot afford it
6 ☐ Do not know

22. Give your best estimate as to how your education will be financed (check one only) 35

1 ☐ Own earnings
2 ☐ Scholarship
3 ☐ Contributions of parents and/or relatives
4 ☐ Educational loans
5 ☐ Combination of own earnings and contributions of parents and/or relatives
6 ☐ Combination of own earnings, contributions of parents and/or relatives and scholarship
7 ☐ Combination of scholarship and own earnings
8 ☐ Combination of educational loans and own earnings
9 ☐ Other. Specify _____
0 ☐ Do not know

23. While going to college, do you expect to work: 36 37 38

| During summer vacation? | Part-time during school year? | Full-time during school year? |
|---|---|---|
| 1 ☐ Yes | 1 ☐ Yes | 1 ☐ Yes |
| 2 ☐ No | 2 ☐ No | 2 ☐ No |
| 3 ☐ Do not know | 3 ☐ Do not know | 3 ☐ Do not know |

24. What part of your school or college expenses do you expect to provide from summer earnings or part-time work? (check one) 39

1 ☐ None
2 ☐ Less than one-quarter
3 ☐ About one-quarter
4 ☐ About one-half
5 ☐ About three-quarters
6 ☐ All
7 ☐ Do not know

## Only high school seniors answer questions on this page (25-31)

25. To the best of your knowledge, what is your ranking in your class? 40
   1 ☐ Highest quarter
   2 ☐ Second quarter
   3 ☐ Third quarter
   4 ☐ Lowest quarter
   5 ☐ Do not know

26. Place check opposite the statement which best describes your plans for next year: 41
   1 ☐ To continue going to school
   2 ☐ To work in father's business
   3 ☐ To get a job elsewhere
   4 ☐ To become an apprentice
   5 ☐ To go into military service for more than 6 months
   6 ☐ To go into military service for not more than 6 months and then go to college
   7 ☐ To stay at home (not working)
   8 ☐ No definite plans
   9 ☐ Other. Specify _____

27. If your answer to Question 26 was that you intend to work next year, do you plan to continue your schooling at a later date? 42
   1 ☐ Yes
   2 ☐ No
   3 ☐ Undecided

28. Has marriage or the early prospect of marriage influenced your plans for next year? 43
   1 ☐ Yes
   2 ☐ No
   3 ☐ Do not know

29. If you intend to go to school next year, what kind of school do you plan to enter? (check one only) 44

PUBLIC
   1 ☐ Vocational or trade school
   2 ☐ Business school
   3 ☐ Junior college (2 years) or technical institute
   4 ☐ City or community supported 4 year college
   5 ☐ State supported 4 year college

PRIVATE
   6 ☐ Vocational or trade school
   7 ☐ Business school
   8 ☐ Junior college (2 years) or technical institute
   9 ☐ 4-year college or university

   0 ☐ Do not know

30. Have you applied for a college scholarship? (check one only) 45
   1 ☐ I did not apply
   2 ☐ I applied but was not successful
   3 ☐ I applied but have not as yet heard whether my application was granted
   4 ☐ I have received a scholarship from a college
   5 ☐ I have received a scholarship from a business concern
   6 ☐ I have received a scholarship from a fraternal organization or other non-profit group
   7 ☐ I am not planning to go to college

31. If you intend to enter a formal apprenticeship program, indicate your major area of interest: 46
   1 ☐ Building trades (e.g. carpenter, electrician, painter)
   2 ☐ Machining work (e.g. tool and die maker, machinist)
   3 ☐ Tailoring
   4 ☐ Printing trades (e.g. compositor, pressman)
   5 ☐ Auto mechanics
   6 ☐ Other. Specify _____

## All persons are to answer the following questions:

32. Do you have a part-time job now? 47
1 ☐ Yes
2 ☐ No

33. What is your best estimate of your family's income in 1959? (check one only) 48
1 ☐ More than $20,000
2 ☐ $15,000 to $20,000
3 ☐ $10,000 to $15,000
4 ☐ $ 7,000 to $10,000
5 ☐ $5,000 to $7,000
6 ☐ $3,000 to $5,000
7 ☐ Less than $3,000
8 ☐ Do not know

34. Check the type of occupation you hope eventually to enter: 49
1 ☐ Professional and technical (e.g. accountant, physician, lawyer, engineer, teacher, electronic technician)
2 ☐ Executive, managerial and administrative (e.g. official of company such as Vice-President, credit manager, buyer or government official such as budget or procurement officer)
3 ☐ Proprietor (e.g. owner or partner of business such as store, restaurant)
4 ☐ Clerical and related (e.g. clerk, cashier, secretary, bookkeeper)
5 ☐ Sales (e.g. insurance, real estate, store, auto)
6 ☐ Skilled worker (e.g. bricklayer, carpenter, printer, machinist, tailor)
7 ☐ Semi-skilled worker (e.g. truck driver, machine operator in factory)
8 ☐ Service (e.g. barber, cook, policeman, fireman)
9 ☐ Farmer
0 ☐ Undecided

35. Number (1, 2) in order of importance, the two factors which most influenced you in your occupational choice indicated in Question 34: 50-5
1 ☐ Desire to help others
2 ☐ Easy way to earn a living
3 ☐ High earnings
4 ☐ Interest developed by hobby
5 ☐ Job security
6 ☐ Love of learning
7 ☐ Parental influence
8 ☐ Parents, friends or relatives in this field
9 ☐ Prestige
11 ☐ Religious beliefs (e.g. observance of Sabbath)
12 ☐ Special aptitude or ability
13 ☐ Working conditions generally associated with the occupation (e.g. outdoor work)
14 ☐ Other. Specify _____
15 ☐ Do not know

36. Has the possibility that you may experience discrimination because you are Jewish affected your occupational choice? (check one) 54
1 ☐ not at all
2 ☐ very little
3 ☐ moderately
4 ☐ considerably
5 ☐ do not know

37. If the possibility that you might experience discrimination because you are Jewish affected your occupational choice, how did you learn about discrimination in employment? (check one only - most important source) 55
1 ☐ From parents
2 ☐ From other relatives
3 ☐ From friends
4 ☐ From school or other counselors
5 ☐ From organizations such as Anti-Defamation League of B'nai B'rith
6 ☐ From reading magazines, newspapers or books
7 ☐ From own experience
8 ☐ From other sources. Specify _____
9 ☐ Do not know

38. If the possibility of discrimination affected your occupational choice, check the one statement which most accurately describes your situation: 56
1 ☐ Did not select the occupation of my first preference because I believe that discrimination would prevent me from being admitted to the professional college required for a particular occupation.
2 ☐ Did not select the occupation of my first choice because I thought discrimination would make it difficult for me to get a job in this occupation.
3 ☐ Did not select the occupation of my first choice because I felt that discrimination would prevent me from advancing to a higher level job in this field.
4 ☐ Selected an occupation in which I could be self-employed and thus avoid the possibility of discrimination in employment.
5 ☐ Preferred an occupation in which I would be able to work with other Jewish people.
6 ☐ Other. Specify _____



60

39. If you did not select the occupation of your choice because you thought discrimination would make it difficult to get a job in this occupation, what occupation or area of work would have been your first choice? 57

1 ☐ Banking
2 ☐ College teaching
3 ☐ Engineering
4 ☐ Foreign service
5 ☐ Insurance
6 ☐ Medicine
7 ☐ Military service
8 ☐ Public accounting
9 ☐ Other. Specify _____

40. Would you be interested in making a career in professional Jewish community work? (See Question 41 for examples) 58

1 ☐ Yes
2 ☐ No
3 ☐ Do not know

41. If the answer to Question 40 is "Yes" check the one occupation which most interests you 59

1 ☐ Rabbi
2 ☐ Cantor
3 ☐ Synagogue administrator
4 ☐ Teacher of Hebrew or Jewish subjects
5 ☐ Social case worker in Jewish agency
6 ☐ Administrator in Jewish community center
7 ☐ Social group worker in Jewish agency
8 ☐ Vocational counselor in Jewish agency
9 ☐ Other. Specify _____

42. Have you had any vocational counseling in the selection of your career? 60

1 ☐ Yes
2 ☐ No
3 ☐ Do not know

43. If you have had such vocational counseling, how much has this counseling influenced your occupational choice? 61

1 ☐ Not at all
2 ☐ Very little
3 ☐ Moderately
4 ☐ Considerably
5 ☐ Was primary factor in influencing my occupational choice
6 ☐ Do not know

44. If you received vocational counseling outside your home, number in order of importance (1, 2) the two sources of counseling which were most helpful to you: 62-63

1 ☐ Vocational counselor in school
2 ☐ Teacher
3 ☐ Friends or relatives
4 ☐ Person employed in this area of work
5 ☐ Rabbi
6 ☐ B'nai B'rith Vocational service
7 ☐ Jewish Vocational Service
8 ☐ Private counseling service other than B'nai B'rith or Jewish Vocational Service
9 ☐ Public employment service
0 ☐ Other. Specify _____

45. Have you ever taken tests (vocational aptitude tests) to determine your abilities to do certain kinds of work? 64

1 ☐ Yes
2 ☐ No
3 ☐ Do not know

46. If you did take a vocational aptitude test, how have the results of this test influenced your occupational choice? 65

1 ☐ Not at all
2 ☐ Very little
3 ☐ Moderately
4 ☐ Considerably
5 ☐ Was primary factor in influencing my occupational choice
6 ☐ Do not know

47. Have you read any B'nai B'rith Vocational Service occupational career briefs or other B'nai B'rith Vocational Service published material describing occupations? 66

1 ☐ Yes
2 ☐ No
3 ☐ Do not know

48. Have you read any occupational career briefs or other material describing occupations published by organizations other than the B'nai B'rith Vocational Service? 67

1 ☐ Yes
2 ☐ No
3 ☐ Do not know

49. If answer to Question 47 or 48 was "Yes", how did this information affect your occupational choice? 68

1 ☐ Not at all
2 ☐ Very little
3 ☐ Moderately
4 ☐ Considerably
5 ☐ Was primary factor in influencing my occupational choice
6 ☐ Do not know

50. Have you ever attended a "Career Day" Conference? 69

1 ☐ Yes
2 ☐ No
3 ☐ Do not know

51. If answer to Question 50 was "Yes", did attendance at such a Conference influence your occupational choice? 70

1 ☐ Not at all
2 ☐ Very little
3 ☐ Moderately
4 ☐ Considerably
5 ☐ Was primary factor in influencing my occupational choice
6 ☐ Do not know

52. How much have your parents influenced your occupational choice? 71

1 ☐ Not at all
2 ☐ Very little
3 ☐ Moderately
4 ☐ Considerably
5 ☐ Was primary factor in influencing my occupational choice
6 ☐ Do not know

53. Does the occupation you have chosen meet with the approval of your parents? 72

1 ☐ Yes
2 ☐ No
3 ☐ Do not know

54. Would you choose an occupation which does not meet with the approval of your parents? 73

1 ☐ Yes
2 ☐ No
3 ☐ Do not know

55. After you have completed your educational and vocational training (check statement which is most applicable): 74

1 ☐ will be willing to work in any part of the U. S.
2 ☐ will prefer not to leave my home town
3 ☐ will be willing to work only in certain sections of the U. S.
4 ☐ Other. Specify _____

56. Would you be willing to go to Israel to work for a year or two after you have completed your educational and vocational training? 75

1 ☐ Yes
2 ☐ No
3 ☐ Do not know

57. Are your parents members of a synagogue or temple? 76

1 ☐ Yes
2 ☐ No
3 ☐ Do not know

58. During the past year, about how often did you attend religious services? 77

1 ☐ at least once a week
2 ☐ once or twice a month
3 ☐ 6 to 12 times a year
4 ☐ religious holidays only
5 ☐ did not attend more than once or twice during the year
6 ☐ did not attend at all

59. Do you live in a neighborhood which (check one): 78

1 ☐ has almost no Jewish people
2 ☐ has few Jewish people (less than 10% Jewish)
3 ☐ has large minority of Jewish people (10%-50% Jewish)
4 ☐ has large majority of Jewish people (50%-90% Jewish)
5 ☐ is predominantly Jewish (more than 90% Jewish)
6 ☐ do not know

60. How many of your friends are Jewish? (check one) 79

1 ☐ All
2 ☐ Most
3 ☐ About half
4 ☐ Few
5 ☐ None
6 ☐ Do not know

APPENDIX F

B'NAI B'RITH VOCATIONAL SERVICE
1640 Rhode Island Ave., N.W.
Washington, D. C. 20036
EX 3-5284

–In Cooperation With–
B'NAI B'RITH WOMEN

# FOLLOW-UP SURVEY OF CAREER CHOICES OF JEWISH YOUNG MEN AND WOMEN

(All Replies Will be Kept Confidential
Only Summary Information Will be Published.)

| State Code | Ident. Code | 2-6 |
|---|---|---|
| ☐☐ | ☐☐☐ | |

# FOLLOW-UP SURVEY OF CAREER CHOICES OF JEWISH YOUNG MEN AND WOMEN

NAME _____
Last First

1. Place check (/) in box opposite your age at last birthday.

| | | |
|---|---|---|
| 1 ☐ 18 | 5 ☐ 22 | 7 |
| 2 ☐ 19 | 6 ☐ 23 | |
| 3 ☐ 20 | 7 ☐ 24 | |
| 4 ☐ 21 | 8 ☐ 25 or older | |

2. Please check:

1 ☐ Male 8
2 ☐ Female

3. Marital status of parents: (check one)

| | | |
|---|---|---|
| 1 ☐ Living together | 4 ☐ Father dead | 9 |
| 2 ☐ Divorced | 5 ☐ Mother dead | |
| 3 ☐ Separated | 6 ☐ Both parents dead | |

4. Occupation of father: (check one only)

1 ☐ Professional and technical (e.g. accountant, physician, lawyer, engineer, teacher, electronic technician)
2 ☐ Executive, managerial and administrative (e.g. official of company such as vice-president, credit manager, buyer or government official such as budget or procurement officer)
3 ☐ Proprietor (e.g. owner or partner of business such as store, restaurant)
4 ☐ Clerical and related (e.g. clerk, cashier, secretary, bookkeeper)
5 ☐ Sales (e.g. insurance, real estate, store, auto) 10
6 ☐ Skilled worker (e.g. bricklayer, carpenter, printer, machinist, tailor)
7 ☐ Semi-skilled worker (e.g. truck driver, machine operator in factory)
8 ☐ Service (e.g. barber, cook, policeman, fireman)
9 ☐ Farmer
0 ☐ Other. Specify: _____

5. Is your mother now employed outside of the home?

| | | |
|---|---|---|
| 0 ☐ Yes | If yes, full-time ☐ 2 | 11 |
| 1 ☐ No | part-time ☐ 3 | |

6. If you are now employed, check your occupational classification: (check one only)

1 ☐ Professional and technical (e.g. accountant, physician, lawyer, engineer, teacher, electronic technician)
2 ☐ Executive, managerial and administrative (e.g. official of company such as vice-president, credit manager, buyer or government official such as budget or procurement officer)
3 ☐ Proprietor (e.g. owner or partner of business such as store, restaurant) 12
4 ☐ Clerical and related (e.g. clerk, cashier, secretary, bookkeeper)
5 ☐ Sales (e.g. insurance, real estate, store, auto)
6 ☐ Skilled worker (e.g. bricklayer, carpenter, printer, machinist, tailor)
7 ☐ Semi-skilled worker (e.g. truck driver, machine operator in factory)
8 ☐ Service (e.g. barber, cook, policeman, fireman)
9 ☐ Farmer
0 ☐ Other. Specify: _____

7. Have you ever attended college?

1 ☐ Yes
2 ☐ No

13

IF YOU DID NOT ATTEND COLLEGE, ANSWER QUESTIONS 8, 9, 10, 11, and 12.

IF YOU DID ATTEND COLLEGE, GO TO QUESTION 13.

8. Which one of the following factors affected your decision **not** to go to college: (check one)

1 ☐ No desire to go
2 ☐ Not accepted
3 ☐ Lack of money
4 ☐ Needed at home
5 ☐ Entered military service
6 ☐ Got married
7 ☐ Did not think grades were high enough to be admitted
8 ☐ Vocational goal did not require college training
9 ☐ Other. Specify: _____

14

9. Did you have any of the following post-high school training? (check any)

1 ☐ Vocational school
1 ☐ Business school
1 ☐ Technical institute
1 ☐ Correspondence school
1 ☐ Military training
1 ☐ Nursing school
1 ☐ Apprenticeship
1 ☐ Employer training other than apprenticeship
1 ☐ Other. Explain: _____
1 ☐ None

15-24

10. Did you have periods of unemployment the first year after graduating high school?

1 ☐ Yes
2 ☐ No

25

11. If yes, check total duration of unemployment during the year.

1 ☐ Less than one month
2 ☐ One to three months
3 ☐ Three to six months
4 ☐ Six months to a year

26

12. How did you find your first full-time job after graduation from high school? (check one)

1 ☐ Assistance from parents or other members of family
2 ☐ Friends
3 ☐ Teacher
4 ☐ Answered newspaper advertisement
5 ☐ Private employment service
6 ☐ U.S. Employment Service (Public)
7 ☐ Direct visit to employer
8 ☐ Letter of application
9 ☐ Jewish Vocational Service
0 ☐ Other. Specify: _____

27

IF YOU NEVER ATTENDED COLLEGE, OMIT QUESTIONS 13 THROUGH 42 AND BEGIN AGAIN WITH QUESTION 43
IF YOU EVER ATTENDED COLLEGE, ANSWER QUESTIONS 13 THROUGH 42

13. Are you now attending college?

1 ☐ Yes
2 ☐ No

14

14. If yes, indicate current status: (check one)

1 ☐ Freshman
2 ☐ Sophomore
3 ☐ Junior
4 ☐ Senior
5 ☐ Graduate school, master's degree candidate
6 ☐ Graduate school, doctoral candidate
7 ☐ Attending professional school (e.g. medicine, dentistry, law)

15

15. If not in college, did you graduate?

1 ☐ Yes
2 ☐ No

16

16. If yes, what degree did you receive?

1 ☐ Bachelor's
2 ☐ Master's
3 ☐ Doctorate
4 ☐ Associate degree
5 ☐ Professional (please indicate; i.e. RN, MD, LLB) _____
6 ☐ Other. Explain: _____

17

17. If you dropped out of college and have not returned, which one of the following was the most important factor for dropping out of school? (check one)

1 ☐ Poor grades
2 ☐ Marriage
3 ☐ Military service
4 ☐ Lack of funds
5 ☐ Not satisfied with education being provided
6 ☐ Lost interest
7 ☐ Disciplinary reasons
8 ☐ Ill health
9 ☐ Career goal did not require college degree
0 ☐ Other. Explain: _____

18

18. If you attend or are now in college, check your last or current major field of college study. (check only one)

01 ☐ Agriculture
02 ☐ Biological sciences
03 ☐ Business (e.g. accounting, advertising)
04 ☐ Dentistry
05 ☐ Education (teaching)
06 ☐ Engineering
07 ☐ Fine Arts (e.g. music, art)
08 ☐ Home Economics
09 ☐ Journalism
11 ☐ Law
12 ☐ Literature
13 ☐ Medicine
14 ☐ Nursing
15 ☐ Optometry
16 ☐ Pharmacy
17 ☐ Physical sciences (e.g. physics, chemistry)
18 ☐ Religion
19 ☐ Social sciences (e.g. sociology, history, economics; do not include Social work)
21 ☐ Social Work
22 ☐ Veterinary Medicine
23 ☐ Other. Specify: _____
24 ☐ Undecided

19-20

19. Did you change your major as an undergraduate? 0 ☐ Yes 9 ☐ No
If yes, please indicate number of changes ☐

21

20. If yes, check most important factor. (check one)

1 ☐ Did not find original field sufficiently interesting
2 ☐ Found major field too difficult
3 ☐ Discovered employment opportunities in career field were limited
4 ☐ Earning potential in major field was low
5 ☐ Influence of parents or other relatives
6 ☐ Other. Specify: _____

22

21. If you completed undergraduate work and took graduate work or entered a professional school, did you change your field of study from your undergraduate major? 1 ☐ Yes 2 ☐ No

23

22. If yes, check most important factor. (check one)

1 ☐ Did not find original field sufficiently interesting
2 ☐ Found major field too difficult
3 ☐ Discovered employment opportunities in career field were limited
4 ☐ Earning potential in major field was low
5 ☐ Influence of parents or other relatives
6 ☐ Other. Specify: _____

24

23. Were you able to enter the graduate program or professional training of your choice?

1 ☐ Yes 2 ☐ No

25

24. If you were not able to get into the graduate and/or professional type of training you desired, indicate which was the major reason you believe prevented you from being accepted. (check one)

1 ☐ Undergraduate grades too low
2 ☐ Graduate Record Examination scores too low
3 ☐ Poor reputation of undergraduate school
4 ☐ Unsatisfactory recommendations of professors
5 ☐ Discrimination because you were Jewish
6 ☐ Other. Explain: _____ 26

25. If you were unable to get into the graduate and/or professional type of training you desired, check graduate or professional training you were unable to enter. (check one)

1 ☐ Dentistry
2 ☐ Education
3 ☐ Engineering
4 ☐ Law
5 ☐ Medicine
6 ☐ Nursing
7 ☐ Pharmacy
8 ☐ Physical Sciences
9 ☐ Veterinary Medicine
0 ☐ Other. Specify: _____ 27

26. If you are now in college or have completed college, number in order of importance (1, 2 and 3) the three factors which most influenced your decision to go to college:

1 ☐ To train for future occupation
2 ☐ To obtain a general cultural education
3 ☐ To have social contact with other Jewish young men or women
4 ☐ Because many of your friends went to college
5 ☐ To please your family
6 ☐ Because you believe a college education would enable you to have higher earnings
7 ☐ To be of service to society
8 ☐ Other. Specify: _____ 28-30

27. In selecting your college, were you influenced by the number of Jewish students or Jewish organizations (such as Hillel or Jewish sororities) in the school of your choice?

1 ☐ Not at all
2 ☐ Very little
3 ☐ Moderately
4 ☐ Considerably
5 ☐ Do not know 31

28. Were there Jewish organizations such as the B'nai B'rith Hillel Foundation or Jewish fraternities or sororities in the college you attended?

1 ☐ Yes 2 ☐ No 32

29. If there were, how active was your participation? (check one)

1 ☐ None
2 ☐ Very little
3 ☐ Moderately
4 ☐ Considerably
5 ☐ Very active 33

30. Have you undertaken or continued with studies in Jewish education after high school?

1 ☐ Yes 2 ☐ No 34

31. Have you done any of the following part-time work for a Jewish agency? (check all that apply)

1 ☐ Teaching Hebrew or Sunday School
2 ☐ Youth group leadership
4 ☐ Camp counseling
8 ☐ Conducting synagogue or temple services
16☐ Other. Explain: _____ 35-36

32. While at college, did you receive or are you now receiving spiritual guidance from a Rabbi on or near the campus or from adult leaders of Jewish organizations?

1 ☐ Yes 2 ☐ No 37

33. Do you believe you have made any permanent non-Jewish friends in college?

1 ☐ Yes 2 ☐ No 38

34. While in college, did you encounter any discrimination or unpleasantness because of your religious beliefs? (check one)

1 ☐ None 4 ☐ Some
2 ☐ A little 5 ☐ Very much
3 ☐ Hardly any 6 ☐ Do not know 39

35. If such experiences were encountered, indicate how it was expressed.

1 ☐ Unfair grades
2 ☐ By subtle verbal innuendos
3 ☐ Rumormongering
4 ☐ Blatant and openly expressed antagonism 40
5 ☐ Difficulty for Jews expressly by reason of Jewishness to be elected or appointed to class or school offices
6 ☐ Exclusions from fraternities, sororities, clubs, etc.
7 ☐ Inability to get dates with non-Jewish students
8 ☐ Difficulty in making friends with Non-Jewish students
9 ☐ Other. Explain: _____

36. How is or was your education financed? (check all applicable)

1 ☐ Own earnings
2 ☐ Scholarship
4 ☐ Contributions of parents and/or relatives 41-42
8 ☐ Educational loads
16 ☐ Other. Specify: _____
0 ☐ Do not know

37. While going to college, did you work?

During summer vacation? 1 ☐ Yes 2 ☐ No
Part-time during school year? 1 ☐ Yes 2 ☐ No 43-45
Full-time during school year? 1 ☐ Yes 2 ☐ No

38. What part of your school or college expenses did you provide from summer earnings or part-time work? (check one)

1 ☐ None 5 ☐ About three-quarters
2 ☐ Less than one-quarter 6 ☐ All 46
3 ☐ About one-quarter 7 ☐ Do not know
4 ☐ About one-half

39. To the best of your knowledge, what is or was your most recent ranking in your class?

1 ☐ Highest quarter 5 ☐ Do not know
2 ☐ Second quarter IF YOU DO NOT KNOW, PLEASE GIVE YOUR CUMULATIVE GRADE 47
3 ☐ Third quarter POINT AVERAGE: _____
4 ☐ Lowest quarter SCALE ON WHICH COMPUTED: _____

40. While an undergraduate, were or are most of your courses taught by graduate students? (check one)

1 ☐ Yes 3 ☐ Do not know 48
2 ☐ No

41. While an undergraduate, were or are most of your courses taught by professors? (check one)

1 ☐ Yes 3 ☐ Do not know 49
2 ☐ No

42. Since entering college, is the personal relationship between you and your parents: (check one)

1 ☐ Closer
2 ☐ About the same
3 ☐ Not as close

Comments: _____ 50

_____

EVERYONE ANSWER REMAINING QUESTIONS

43. Check the type of occupation you hope eventually to enter:

1 ☐ Professional and technical (e.g. accountant, physician, lawyer, engineer, teacher, electronic technician)
2 ☐ Executive, managerial and administrative (e.g. official of company such as Vice-President, credit manager, buyer or government official such as budget or procurement officer)
3 ☐ Proprietor (e.g. owner or partner of business such as store, restaurant) 51
4 ☐ Clerical and related (e.g. clerk, cashier, secretary, bookkeeper)
5 ☐ Sales (e.g. insurance, real estate, store, auto)
6 ☐ Skilled worker (e.g. bricklayer, carpenter, printer, machinist, tailor)
7 ☐ Semi-skilled worker (e.g. truck driver, machine operator in factory)
8 ☐ Service (e.g. barber, cook, policeman, fireman)
9 ☐ Farmer
0 ☐ Undecided

44. Number (1, 2) in order of importance, the two factors which most influenced you in your occupational choice indicated in Question 43: 52-55

01 ☐ Desire to help others
02 ☐ Easy way to earn a living
03 ☐ High earnings
04 ☐ Interest developed by hobby
05 ☐ Job security
06 ☐ Love of learning
07 ☐ Parental influence
08 ☐ Parents, friends or relatives in this field
09 ☐ Parents' business
11 ☐ Prestige
12 ☐ Religious beliefs (e.g. observance of Sabbath)
13 ☐ Special aptitude or ability
14 ☐ Working conditions generally associated with the occupation (e.g. outdoor work)
15 ☐ Other. Specify: _____
16 ☐ Do not know

45. Has the possibility that you may experience discrimination because you are Jewish affected your occupational choice? (check one) 56

1 ☐ Not at all
2 ☐ Very little
3 ☐ Moderately
4 ☐ Considerably
5 ☐ Do not know

46. If the possibility that you might experience discrimination because you are Jewish affected your occupational choice, how did you learn about discrimination in employment? (check only one – most important source)

1 ☐ From parents
2 ☐ From other relatives
3 ☐ From friends
4 ☐ From school or other counselors 57
5 ☐ From organizations such as Anti-Defamation League of B'nai B'rith or B'nai B'rith Vocational Service
6 ☐ From reading magazines, newspapers or books
7 ☐ From own experience
8 ☐ From other sources. Specify: _____
9 ☐ Do not know

47. If the possibility of discrimination affected your occupational choice, check the one statement which most accurately describes your situation:

1 ☐ Did not select the occupation of my first preference because I believe that discrimination would prevent me from being admitted to the professional college required for a particular occupation.
2 ☐ Did not select the occupation of my first choice because I thought discrimination would make it difficult for me to get a job in this occupation. 58
3 ☐ Did not select the occupation of my first choice because I felt that discrimination would prevent me from advancing to a higher level job in this field.
4 ☐ Selected an occupation in which I could be self-employed and thus avoid the possibility of discrimination in employment.
5 ☐ Preferred an occupation in which I would be able to work with other Jewish people.
6 ☐ Other. Specify: _____

48. If you did not select the occupation of your choice because you thought discrimination would make it difficult to get a job in this occupation, what occupation or area of work would have been your first choice?

1 ☐ Banking
2 ☐ College teaching
3 ☐ Engineering
4 ☐ Foreign service
5 ☐ Insurance
6 ☐ Medicine
7 ☐ Military service 59
8 ☐ Public accounting
9 ☐ Other. Specify: _____

49. Would you be interested in making a career in professional Jewish community work? (See Question 50 for examples)

1 ☐ Yes
2 ☐ No
3 ☐ Do not know 60

50. If the answer to Question 49 is "Yes," check the **one** occupation which most interests you.

1 ☐ Rabbi
2 ☐ Cantor
3 ☐ Synagogue Administrator
4 ☐ Teacher of Hebrew or Jewish subjects
5 ☐ Social case worker in Jewish agency
6 ☐ Administrator in Jewish community center
7 ☐ Social group worker in Jewish agency
8 ☐ Vocational counselor in Jewish agency 61
9 ☐ Other. Specify: _____

51. Since leaving high school, have you had any vocational counseling in the selection of your career?

1 ☐ Yes
2 ☐ No
3 ☐ Do not know 62

52. If you have had such vocational counseling, how much has this counseling influenced your occupational choice?

1 ☐ Not at all
2 ☐ Very little
3 ☐ Moderately
4 ☐ Considerably
5 ☐ Was primary factor in influencing my occupational choice
6 ☐ Do not know 63

53. If you received vocational counseling outside your home, **number** in order of importance (1 and 2) the two sources of counseling which were most helpful to you:

1 ☐ Vocational counselor in school
2 ☐ Teacher
3 ☐ Friends or relatives
4 ☐ Person employed in this area
5 ☐ Rabbi
6 ☐ B'nai B'rith Vocational Service
7 ☐ Jewish Vocational Service
8 ☐ Private counseling service other than B'nai B'rith or Jewish Vocational Service 64-65
9 ☐ Public employment service
0 ☐ Other. Specify: _____

54. How much have your parents influenced your occupational choice?

1 ☐ Not at all
2 ☐ Very little
3 ☐ Moderately
4 ☐ Considerably
5 ☐ Was primary factor in influencing my occupational choice
6 ☐ Do not know 66

55. Does the occupation you have chosen meet with the approval of your parents or spouse?

1 ☐ Yes
2 ☐ No
3 ☐ Do not know

67

56. Would you choose an occupation which does not meet with the approval of your parents?

1 ☐ Yes
2 ☐ No
3 ☐ Do not know

68

57. After you have completed your educational and vocational training (check statement which is most applicable):

1 ☐ will be willing to work in any part of the U.S.
2 ☐ will prefer not to leave my home town
3 ☐ will be willing to work only in certain sections of the U.S.
4 ☐ Other. Specify: _____

69

58. Would you be willing to go to Israel to work for a year or two after you have completed your educational and vocational training?

1 ☐ Yes
2 ☐ No
3 ☐ Do not know

70

59. How many of your friends are Jewish? (check one)

1 ☐ All
2 ☐ Most
3 ☐ About half
4 ☐ Few
5 ☐ None
6 ☐ Do not know

71

60. What is your present marital status? (check one)

1 ☐ Single
2 ☐ Married and living with husband or wife
3 ☐ Divorced
4 ☐ Separated
5 ☐ Widowed

72

61. If married, age at time of marriage:

1 ☐ 18 or under
2 ☐ 19
3 ☐ 20
4 ☐ 21
5 ☐ 22
6 ☐ 23
7 ☐ 24 or older

73

62. If married, is your spouse of the Jewish faith?

1 ☐ Yes
2 ☐ No

74

63. If you have children, or expect to have children, do you plan to raise them in the Jewish faith?

1 ☐ Yes
2 ☐ No
3 ☐ Do not know

75

64. If married, number of children? (check one)

0 ☐ None
1 ☐ One
2 ☐ Two
3 ☐ Three
4 ☐ Four or more

76

65. If married, are you a member of a synagogue or temple?

1 ☐ Yes
2 ☐ No

If no, do you ever go to services?

3 ☐ Yes
4 ☐ No

77

66. If not married, do you date Jewish boys/girls? (check one)

1 ☐ Only
2 ☐ Mostly
3 ☐ About half of the time
4 ☐ Seldom
5 ☐ Not at all
6 ☐ Do not know

78

67. What is your current draft status?

1 ☐ I-A
2 ☐ I-D
3 ☐ I-O
4 ☐ I-S
5 ☐ II-A
6 ☐ II-S
7 ☐ III-A
8 ☐ IV-A
9 ☐ IV-F
0 ☐ Other. Specify:

79

68. Do you favor a program whereby young persons can fulfill their national service obligations by performing public service instead of military service?

1 ☐ Yes
2 ☐ No
3 ☐ Do not know

80

COMMENTS _____

69. Would you like to discuss your life plans with a counselor?

☐ Yes ☐ No ☐ Undecided

70. Is there anything you can mention to us that would help us in understanding young people and helping them in choosing a career?

_____

_____

71. Check the most important area in which you need counseling at this time.

☐ Vocational
☐ Educational
☐ Personal problems
☐ Financial
☐ Social problems
☐ Other _____
☐ None



22

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